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THE HISTORY
OF THE
FIRST PASTORATE
OF THE
✓ HOWARD
PRESBYTERIAN CHURCH

SAN FRANCISCO, CALIFORNIA

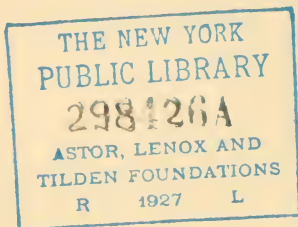
1850-1862

BY
REV. SAMUEL H. WILLEY
THE FIRST PASTOR



SAN FRANCISCO
THE WHITAKER AND RAY COMPANY
(INCORPORATED)

1900



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BY
SAMUEL H. WILLEY

TO

MY WIFE

LOVING AND BELOVED

WHO FOR FIFTY-ONE YEARS HAS MADE MY HOME PRECIOUS,
AND WHO HAS SHARED WITH ME THE BURDENS AND
THE JOYS OF THE CHRISTIAN MINISTRY

THIS VOLUME

IS AFFECTIONATELY DEDICATED

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A WORD IN EXPLANATION.

IN 1848, and for many years before that, the Presbyterian Church, New School, and the Congregational churches carried on their home missionary work through the agency of the American Home Missionary Society.

It was the understanding that new churches organized by home missionaries should be Presbyterian or Congregational, according to the choice of those uniting to form them.

It was at the request of this society that the writer came to California, leaving New York, December 1, 1848.

My church relation had been first with the Congregational church in my native New England home, and next with the Dartmouth College church, and later, while I was in Union Theological Seminary, New York, it was with the Central Presbyterian church, Rev. Dr. William Adams, pastor.

Before leaving for California I was or-

dained by the Fourth Presbytery in New York.

In Monterey, to which I first came, no church was formed. When the Howard church, in San Francisco, was organized, the greater number of individuals proposing to unite in it were Presbyterians, and all cordially agreed that the church should be Presbyterian.

My connection with the Presbyterian Church continued during my eight years' service in behalf of the College of California, or a little over twenty years in all, when I accepted a call to the pastorate of the Congregational church in Santa Cruz, and that, of course, carried me into the Congregational body.

The readers of this history, who were members of the church or congregation during my pastorate, will remember many more things that might have been stated, and many names that perhaps ought to have been mentioned. But I have been obliged to depend largely upon memory.

Very few memoranda were kept in the

early days. There was no time for it in the haste and confusion of the time.

And very few, indeed, of the people of that day are now left with whom to consult in making up the record.

If, therefore, it is not perfect, the reason will be obvious.

THE HISTORY
OF THE FIRST PASTORATE
OF
**THE HOWARD
PRESBYTERIAN CHURCH.**

CHAPTER I.

AFTER fifty years it is pleasant to review the history of the Howard church.

The circumstances which led to its formation are a part of that history.

Fifty-one years ago I was preaching in Monterey. It was the capital of the territory, and was my designated missionary field. It was the army headquarters and the residence of the governor. Quite a number of the officers, as well as the governor, had their families with them there.

They constituted almost my whole congregation and parish, the residents of the town being nearly all Spanish-speaking people.

When, later, the state of California was organized, and the capital was removed from Monterey, together with the army head-

quarters, I quickly looked for a more promising field.

In October, 1849, in company with an army officer, I came on horseback to San Francisco, and saw the city for the first time.

I rode all over it, and studied it with curiosity and wonder. Five or six ministers had already arrived here, and one or two very temporary houses of worship had been erected, but the neighborhood of Stockton, Powell, and Washington streets, where most of the families were then living, was the part of the city where churches seemed likely to be built. There was a great concourse of men landing from ships and getting outfits for the mines, multitudes of others returning from the mines, some going home, and many crowding the gambling-saloons that surrounded the Plaza on three sides.

Business was transacted for the most part on Montgomery Street, which extended southward only to California Street, and beyond that no street was opened.

I went exploring in the direction of Rin-

con Hill to see what might be found in that region. I found a succession of sand dunes or drifts lying nearly parallel with one another, and in the direction of east and west.

The winds of ages, blowing strong and regularly through the long dry seasons, had drifted the loose dry sand from the shore of the ocean, clear across the peninsula, and left it in windrows along this low and level region, extending them clear down to the shore of the bay.

The highest of these sand-hills lay along what is now Market Street, and was, as I remember it, at least sixty feet high, if measured from the present Market Street grade.

The others south of it were smaller, with narrow valleys between. Climbing to the top of the one lying along what is now Mission Street, I looked down upon a wider valley, refreshingly green, and protected from the ocean wind-currents.

It was strikingly beautiful, and in wonderful contrast with the desert-like sterility of the surrounding region. It is not strange that it came later to be called "Happy Valley."

Beyond it there were one or two sand-drifts, and then came Rincon Hill, solid and permanent, the only feature of the landscape in that direction now remaining.

Rincon Hill was covered thickly with a growth of tangled shrubbery and small trees, principally oak, and so, to a large extent, were the sand-hills and the valley.

It is worth while to recall the topography of this part of San Francisco as it was then, for it has been so completely and utterly changed, that otherwise its memory would be forever effaced. Two or three years later the steam-paddy came and shoveled these sand-hills into cars, and they trundled themselves down to the bay on rails and filled in the water-lots on which stand our great business houses to-day. But it so altered this part of the city, that it is very difficult to describe it as it was. Among the shrubbery on the lee side of the sand-hills were, here and there, tents pitched by the newly arrived, who stayed only long enough to make ready for the mines. A few immigrants, with their teams, from over the plains were among

those encamped, and some of them had their families along. Their locations could be discovered by the smoke of their fires rising above the chaparral, by which they cooked their meals.

No signs of street surveys or boundaries of lots were visible, though the surveyor had laid off the whole territory in blocks and lots, checked with streets, but the stakes were driven down out of sight in the sand.

Some people were bold enough to think that the city might grow that way in time, and make this property valuable.

It was owned largely by a few men, among whom were Messrs. Howard, Folsom, and Brannan, and it was for their interest to have it come into use.

So much I learned, on that October day, concerning a part of San Francisco with which, as it turned out, I was later to become better acquainted.

Returning to Monterey on horseback, as I came, I passed the winter of 1849-50 busy in my mission-work. My congregation remained the same through the winter, with perhaps

some additions. The day school which I opened in the preceding March, and also the Sabbath school, were well cared for by Dr. T. L. Andrews, besides which there was nothing of public interest going on, except the collecting of some two thousand dollars for the beginning of a public library, which amount was afterwards obtained. This was the first public library begun in the state.

Monterey, however, gained nothing in population from the great California immigration, and the time was drawing near when the army officers and their families would move away.

In May, 1850, I mounted my horse to go to San José, to attend the spring meeting of the Presbytery of San Francisco, which was organized in Monterey in September, 1849, and to take part in the installation of Rev. T. Dwight Hunt as pastor of the First Congregational Church, San Francisco.

I remembered "Happy Valley," and rode over to see it again, when, lo! what a change.

The land proprietors had brought out a whole village of pretty cottages, ready-made,

from the East, and during the winter they had been put up and prepared for occupancy.

Most of them stood in rows on either side of Minna Street, between First and Second streets. Minna Street was the center of the valley.

Another row was on the south side of Mission Street, and other separate cottages were located here and there in different parts of the valley.

Messrs. Howard, Brannan, and Mellus had built themselves residences on Mission Street, west of Third Street, and Captain Folsom had built his on Second Street, south of Howard Street.

There were also some residences here and there, of more or less permanence, occupied by families, and children were to be seen playing among the sand-hills.

Ought there not to be a church begun here? This was a question that occurred to me at once. There were the cottages, now recently completed, and it was evident enough that they would soon be occupied.

A considerable number of people were already dwelling in the neighborhood, and

among them some families, and there was every indication that there would soon be more. I thought the matter over seriously.

On inquiring of a few Christian people in the city, whom I knew, I found that there had been some visiting in that section of the city on Sundays for the purpose of the distribution of tracts and Bibles and with reference to the opening of a Sabbath school.

This was done, as I learned, by T. J. Nevins.¹

¹ Thomas J. Nevins was born in Hanover, New Hampshire, in 1795. He was trained for the profession of the law, and was admitted to the bar in 1823. He removed to Buffalo, New York, where he practiced his profession. He was an earnest Christian, and was always engaged in philanthropic work. He took a deep interest in the subject of public education and in the improvement of the Buffalo common schools. In 1850 he came to California. He was then somewhat past middle life. He did not come for gold, nor to practice his profession. He came as the agent of the American Tract Society, to try to supply a wholesome literature to the people who were flocking to this country.

He began his work in San Francisco, distributing tracts and books, and visiting the dwellers in tents pitched outside of the business part of the city, and especially the families that were temporarily camped in the vicinity, and if there were children, he tried to

agent of the American Tract Society, and Mr. D. N. Hawley, a young merchant of the city. gather them into Sabbath schools, providing them teachers as best he could.

He soon brought about the organization of the "Pacific Tract Society," and enlisted a great many young business men in its support. In this way his work was extended, through the influence of people friendly to his cause going to the mines, and good reading was distributed largely in remote parts of the country.

He was a pronounced and active temperance man, and gave much time to gathering friends of the cause into temperance organizations.

No sooner had our first legislature, in 1850, passed a law empowering the city to establish free schools to be supported by tax, than he began to agitate the question of immediate action on the part of the city authorities.

They were somewhat slow to respond, because there were not a great many children then here needing schools.

There were, however, some members of the board of aldermen who appreciated the situation, and were in favor of immediate action.

They were business men, and asked Mr. Nevins, who was used to legal work, to present a draft for a law organizing the department of San Francisco city free schools. He did so, and in the fall of 1851 the law was passed, and Mr. Nevins was appointed superintendent to carry out its provisions.

This he did very effectively, and a few schools were at once commenced.

This increased my interest in this section of the city as a mission-field, and before I returned to Monterey I determined to test the matter a little further.

Riding into the valley, I found that the carpenter-shop in which the work of putting together the cottages had been done was now unused.

This carpenter-shop stood in what after-

But he did not stop with this. He discovered that there was a great deal of city property yet unsold, and he selected hundred-vara lots and fifty-vara lots and had them reserved from sale, to be used for school purposes. This could be readily done then, and in the years that followed this property became a rich inheritance, devoted to the free education of the city's children. In this service Mr. Nevins earned the gratitude, not only of the people of his time, but of those of all succeeding generations.

Mr. Nevins was one of the first to suggest the formation of the Academy of Natural Sciences.

He invited those interested to meetings in his office, where for two years they were held weekly, and where were deposited collections and the correspondence with other associations.

Early in 1862 he visited Nevada, and while there, at Silver City, he fell into a stream, and though he was rescued from drowning, he fell sick and died, January 14, 1862.

wards proved to be the intersection of Second and Minna streets.

Securing the use of it for the next Sunday afternoon, I had notice given, as well as it could be, that I should hold Sunday school there on the next Sabbath, May 19, 1850, and preach at two o'clock in the afternoon.

On the day appointed, after preaching to one of the young congregations in the city in the forenoon, I rode over the sand-hills to the valley at the time appointed, and hitched my horse to a small oak tree near the carpenter-shop door.

Going in, I found that the loose lumber had been cleared away from the front part of the room, boards were laid from chest to chest, and about a dozen people were there, and a few children.¹ First came a Scripture

¹ There were six children in all: four girls and two boys. Of this number, three girls—Harriet Redman, Isabel Redman, and Jane Crowell—are now living in this city or its vicinity.

The first is Mrs. Sidney J. Loop of Alameda; the second, Mrs. Don Carlos Somers of this city; and the third, Mrs. J. L. Martel, also of this city. Of the others we have no certain information.

lesson, and then a short sermon, after which we made one another's acquaintance a little more fully, and talked over the question of the wisdom of beginning a church in the valley.

There was one thing in favor of it, surely: it would not be building on another man's foundation.

It was determined to continue the Sabbath school, at least, and arrangements were made accordingly. Some further examination as to helpers, and the prospect of an immediate increase of population, led me to decide to come at once and take up the work here, bringing my family from Monterey, and occupying one of the cottages before described.

With this in mind I returned as soon as possible to Monterey, and made preparation for the removal of my family to San Francisco.

By about the 20th of August, 1850, we were here, cozily settled in the cottage standing by itself on Second Street, between Minna and Natoma streets.

Securing now the use of the carpenter-shop

for a chapel, it was first cleared of lumber and tools and lined with white cotton cloth, as all buildings were in those days. Then some very good settees were obtained for seats, and a tastefully arranged pulpit completed the furnishing of the chapel. Our friends from the other part of the city, who came to see us, said it was a much better place in which to begin than the other churches had, that were organized in the city the year before.

So my work began in a very simple and primitive way.

The morning was always for study, and the afternoon for exploration throughout all the neighborhood, wading among the sand-hills and through the thickets, looking up the people and the children, and inviting them to join us in our new church-enterprise, or else in wandering along the beach east of First Street, where boats were moored, and men were making ready for the journey to the mines, or repairing machinery of one sort or another, all of whom it was good to talk with, and some of whom might be found help-

ful for a longer or a shorter time in our new church-work.

We at once commenced our mid-week prayer-meeting, which brought together people who came from divers parts of the world.

The Sabbath congregations gradually increased. The Sabbath school also grew, though but few women and children had yet come.

Confidence in the permanence of our undertaking began to increase, and drew the attention of thinking people.

Thorough exploration of the entire section was carried on by Mr. Nevins and Mr. Hawley on Sundays, to bring in children, and if they were too small to wade any distance through the sand, they picked them up, literally, and brought them.

Meanwhile, some Christian people were found who were likely to remain with us for a considerable period of time, and after a few weeks they were of the opinion that it would be wise to join together and organize a church.

In consultation, they found that the greater

number were from Presbyterian churches of the New School at home. Inasmuch as there was no church of this order in the city, and there was readiness on the part of all to join in a church of this denomination, it was decided that the church should be Presbyterian.

Though but four of those proposing to unite in forming the church were prepared to do so at this time, there were reasons why it was thought best to effect the organization at once, and let the others join later.

The four above referred to were Thomas J. Nevins, from the First Presbyterian church, Buffalo, New York; Samuel Newton from the Congregational Mission church, San Antonio, Texas; James Stuart, from the Presbyterian church, Sydney, New South Wales; and John D. Munford, from the United Presbyterian church, Richmond, Virginia.

These four united in a formal petition to be organized into a Presbyterian church.

Accordingly, notice was given of the formation of the church on Sabbath, September 15, 1850.

“At that time,” the record runs, “the above-named persons were constituted and recognized a Church of Christ, according to the Standards and Rules of the Presbyterian Church in the United States, Rev. Samuel H. Willey officiating, and Rev. T. Dwight Hunt assisting.”

And over their own signatures these individuals say, “We do hereby give to the church the name, ‘The Howard Street Presbyterian Church, San Francisco.’”

For certain sufficient reasons, the word “street” was, some years afterward, dropped from the name.

On the following Sabbath, September 22d, John D. Munford and Samuel Newton, who had been ordained elders and had served in Presbyterian churches East, were asked to serve as such, and also as deacons, for the time being, more especially as neither of them expected to remain in California more than a short time.

CHAPTER II.

MEANWHILE, with the church organization complete, and a congregation already filling our chapel, and a bright little Sabbath school, and also a society composed of such business men in the neighborhood as expected to remain some considerable length of time,¹ we

¹ On Monday evening, September 16, 1850, the Ecclesiastical Society to conduct the secular affairs of the church was organized by the following subscribing members:—

Thomas J. Nevins.	Otis Wilson.
David N. Hawley.	Samuel A. Hastings.
James Stuart.	E. B. Goddard.
John C. Piercy.	Stephen S. Smith.
Samuel Newton.	Lewellen A. Rogers.
Henry M. Garcelon.	

W. A. Palmer, a lumber merchant from Maine, was present and took a deep interest in the establishment of the church, but inasmuch as he was just then about to return East, and was not certain whether he would return to California, he did not join the society.

Mr. John C. Piercy was from New York, and came with his family to make his home in California, and was esteemed the more highly on that account. Later, he interested himself in municipal affairs, and was at one time a member of the city common council.

went through the month of September and well into October.

Mr. Howard had given us a lot on which to build a church, and it was part of my afternoon work to get subscriptions to a fund for the needed building.

This took me a good deal into Montgomery Street when it was for the first time torn up for grading, and the upturning of all manner of decaying things trodden down in the previous winter's mud filled the air with malaria, and seemed to awaken in me the Panama fever, which had been lurking in my system for eighteen months, or from the time I was detained a whole month in Panama, during January, 1849.

This laid me low indeed. It was near the middle of October, 1850. Of course, pretty much everything about my work stopped. The last thing I remember was hearing that the steamship Oregon was coming in from Panama, all gayly dressed with flags, bringing the welcome news that, at last, California had been admitted to the Union!

And all I could do was to get my two hands

out from under the bedclothes and try to clap them for a cheer.

Then I fell into the nursing care of my precious young wife and faithful doctor,— Dr. B. B. Coit,—and knew little more for a month or six weeks. Life was barely saved, and from that exhausting sickness recovery was very slow. I was not able to take up work till March, 1851. During that four or five months of my sickness, several clergymen helped to keep my congregation together by preaching for me. Rev. Frederick Buel, agent of the American Bible Society, was particularly kind in preaching whenever he was called on, and the Sabbath school was well kept up by the teachers.

But when, on recovery, I came to look after the plans and subscriptions for church-building, they were not to be found. Everything was done by the week or by the month in those days, and after a period so long as four months it was not strange that almost none of my subscribers obtained in October preceding were to be found. So all that work had to be started over again.

The membership of the church now began to increase.

On March 26, 1851, Lewellen A. Rogers and David N. Hawley¹ were received to membership.

On April 9th, Mrs. C. B. W. Lansing, Mrs. Sarah Henrietta Redman, Mrs. Sarah Wilson, and Mr. and Mrs. Frederick Horswell were received on certificate, and Miss Maria Carr on profession of her faith.

¹ Mr. Hawley joined by letter from the First Congregational church, of which he was one of the charter members.

He united with us from purely missionary motives. He was sorely needed in the Congregational church, then composed of only a handful of young men. But we were so much fewer, and were just trying to begin in a remote part of the city, that he consented to join us, and with much reluctance his associates consented that he should do so.

He was at the head of the hardware firm of Hawley, Sterling, and Company, and as active and busy a man as there was in the city, but he somehow found time to do a great deal of Sunday school work, and work of every kind that was necessary in laying the foundation of a working church in a part of the city where no church whatever existed.

He was a man who was never weary in well-doing.

On June 1, 1851, Major Amos B. Eaton, U. S. A., and Oliver D. Freeman were received on certificate. And so the numbers gradually grew, as people began to feel settled for a long enough time to send for their letters and receive them.

When all things were going fairly well in the church and congregation, the subscription for a church building was started again, with better prospects than before, since business in San Francisco had become more settled.

But civil affairs and public morals were in a dreadful condition. Our municipal government exercised little or no control.

The city was the resort of the most desperate characters.

They seemed to come from all quarters. In February, two men entered a merchant's store and asked to see goods, and when they were shown, the men struck the merchant down, and, supposing that he was dead, robbed him of two thousand dollars and fled.

This threw the town into a fever of excitement. One or two men were arrested on

suspicion. As no criminals had been punished by due process of the law, the cry was for summary proceedings by the people. This was opposed by people of cooler heads, and with great difficulty the multitude was restrained for the time being.

But excitement continued. Mass meetings were held. Suspicious characters were watched. Great dissatisfaction was felt with the city officers and courts. It rose to such a pitch, that in June, after trial, a culprit was hanged by a "vigilance committee."

This state of things was largely owing to the fact that the citizens had concerned themselves so little with their duty to the city.

Large numbers of the best of them considered themselves here but temporarily,—merely for a few months or a year at most,—and they did not feel themselves obliged to give time to voting or looking after city affairs.

The natural result followed. There was no knowing what would happen next.

Thoughtful people were anxious.

Though the Christian congregations were small, and their places of worship were inconspicuous and not easy to find, the public mind turned to the pulpit for its help. The *Alta California* said, in June: "The state of public morals is so lax, crime so bold, law so impotent, life so insecure, property so unprotected, that the support of the pulpit and all the influences which it can possibly exert ought to be given at the present crisis to the correction of existing evils. The question is one of life and death, of success or ruin, of progress or destruction."

The pulpit was not slow to respond. Indeed, it had already uttered its voice.

These remarks just quoted from the *Alta* were part of its comment, one Monday morning, on a sermon of my own of the preceding day, which it published in full.

My theme was one of urgency, entreating all citizens to give time and attention to city affairs, and do it at once.

Similar subjects were discussed with great earnestness in all the city pulpits, and were urged everywhere by the ministry.

The situation was perplexing. There was no foundation to work upon. The ordinary motives in favor of good order and the establishment of society on the right basis did not operate. Very few people took any permanent interest in the country or in the city. The population, as a whole, consisted of a mass of strangers, — nearly all men, — from many lands, and of diverse languages, having no thought of founding here a commonwealth.

And the half-dozen ministers here — most of them young and inexperienced, and all of them without facilities of any kind with which to gain people's attention and exert an influence — were thrown upon their own individual resources.

Each could organize around his own ministry little groups of Christians, as they could find among the strangers those of like faith and purpose.

But beyond that they felt called on to exert their utmost influence, as citizens, in favor of law, and its honest execution by sober and able men. But that influence seemed utterly inadequate in the midst of the thoughtless,

drifting masses, among whom so few gave a thought to the future of the country.

It was sadly discouraging, also, to see the deterioration in morals and manners which was so marked in the case of a great many who were known to have come from the best circles of society in the Eastern States.

It was utterly disappointing. There was, however, but one thing for the minister and his church to do; namely, with whatever facilities they could command to preach the gospel and live the gospel, and apply it to the public conscience.

But there was many a day when, in his inexperience, the young minister keenly felt his three-thousand-mile separation from all men of experience, to whom he might refer when grappling with problems so new and perplexing.

But with us the effort to get means to build a house of worship was pushed with energy. Our carpenter-shop chapel was full. The cottages in the valley were being occupied.

A few families were arriving by each monthly steamer.

But to hold the church and congregation together, we must have a house of worship.

Therefore, business men and citizens generally were asked for subscriptions. And many subscribed, though some said that it was useless to try to build churches in California. The country was good for nothing but mining. Nobody knew how long that would last. People would not bring their families to a country like this.

But men of the more intelligent class talked differently.

Inasmuch as we had a lot, and proposed to build on it immediately, they would help us. And they did so with a generosity characteristic of that time. The subscriptions were to be paid in installments as the work progressed.

And so it was determined to proceed with the work at once. First we went to ascertain the exact boundary of the lot. It was described as fronting on Howard Street, near the corner of what is now New Montgomery Street. But no grading had been done then, and, going upon the ground, we saw at once

that a building located on that lot would be concealed by a sand-drift just north of it. So we asked Mr. Howard to give us instead the lot adjoining on the north, which would front on Natoma Street, and would place the building on the hill in a conspicuous location. This he readily consented to do, and then came the leveling and the preparation of the ground.

Then followed the drawing on of the timbers, for the frame was to be firm and strong, built after the Eastern fashion, and straightway the carpenters were there with their tools, and the work of building was commenced.

CHAPTER III.

FROM that time the construction of the church was pushed as rapidly as possible toward completion. When the first tall timbers were set up on that hill as a part of the frame, the mere sight of them kindled our enthusiasm, for then the prospect of having a house of worship seemed assured. It was made more substantial than any other building that, up to that time, had been erected in the city.

Every stick of timber used in its construction had been brought all the way from Maine; for the manufacture of lumber on this Coast had hardly commenced at that time. The interior was finished with plastered walls and ceiling.

This was a novelty in San Francisco. All buildings before that had been lined with cotton cloth.

The work of construction went rapidly on through the month of April.

We all saw with high anticipations that we were nearing the time when we could leave our rough little carpenter-shop and worship in our new church on the hill.

In this state of mind we entered the month of May, 1851. On Saturday night, the 3d, we had collected what was due on the subscriptions, and had paid off the workmen. I had completed my preparation for the Sabbath, and at about ten o'clock was making ready to retire, when a sharp ring of the fire-bell brought us instantly to the window that looked out in the direction of the city, and, sure enough, there was the blaze, seemingly in the neighborhood of the Plaza, already leaping high in the darkness, and the fierce night-wind was blowing just in the direction to carry the fire down through the entire business portion of the city! As we stood looking, the flames rose higher and spread wider, and swept on their fatal course. The heated air-currents, driven by the wind, caught up blazing timbers, and we could see them hurled aloft, blazing and whirling in the air. From where they were seen to fall,

blocks in advance, in a moment new columns of flame would leap up, only to hasten forward the work of destruction.

We knew that there was no escape from so fierce a fire. Everything was combustible, and as dry as tinder.

If there were any appliances at all with which to resist fire, they were useless now.

If there were, possibly, one or two fire-engines, there was no water accessible.

And so nearly the whole business portion of the city went down before the flames that night. In the short space of ten hours eighteen entire squares were utterly devastated.

A few brick stores had been built, and with iron shutters were thought to be fire-proof. But, alas! the surrounding heat was so intense in this case, that some who took refuge in them, when they could endure the heat no longer, and tried to get out, found the iron shutters so swelled that they could not be opened!

The loss by this fire was said by the "Annals of San Francisco," published in 1854, to be moderately estimated at from ten to twelve millions of dollars.

On Sunday morning the city presented a pitiful spectacle. I made my way over the sand-hills to see it. There lay the city, one vast black and still smoking tract, with here and there crumbling chimneys or falling walls, and only three or four brick buildings left standing.

The young merchants who had been out all night trying to save something from the flames were exhausted, and so blackened by smoke and ashes that it was hard to recognize them. Many of the very best friends of our church were among the heaviest sufferers.

On Monday morning we had to face a problem of great difficulty. So many of the subscribers to our building fund were utterly disabled financially, their stores and goods consumed, and their business at an end, we could not think of receiving anything more from them,—certainly not at that time.

And yet there stood our half-finished church building; and where could we look for the means to complete it?

There was no church-building society in those days to look to in an emergency.

To ask for new subscriptions then would have been absurd.

At the same time, to stop the work would destroy confidence in our enterprise. And confidence in religious undertakings was very easily destroyed in those days, and yet nothing could be done without it. A half-finished church-building shut up and abandoned would only illustrate anew the work of the class of people who begin to build and are not able to finish.

Besides, it would discourage our chapel congregation, many of whom were recent comers, joining us only in anticipation of our soon entering the new church.

And yet, disastrous as the consequences of the suspension of the work would be, it must stop, unless at least four thousand dollars could be provided wherewith to prepare the building for use.

There was only one possible way to get this money, and that was to borrow it.

There seemed to be a good prospect that if the building was soon finished, there would be such an income from pew-rentals, which

at that time could be made pretty high, that the loan might be handled.

But the rate of interest was, in those days, so very high that it almost forbade the thought of borrowing.

Inquiry was made, however, and a man was found who was willing to lend the money, but only on personal security.

When it came to that, two members of our Board of Trustees stepped forward and offered to sign the note as security. That settled the question. The money was obtained and the work went on.

The fact that it was not hindered strengthened confidence in our enterprise greatly. People coming into the neighborhood dropped in on Sunday to see what we were like.

Some young men were starting manufacturing business in the vicinity. Messrs. Egery and Hinckley were establishing the Pacific Foundry at the junction of First and Minna streets. Mr. George K. Gluyas had charge of a machine-shop on the beach, farther round, toward the foot of Rincon Hill.

Neeplus and Tichnor were building and

operating some "ways" on the beach, where Second Street reaches the bay, by which small sailing-craft could be drawn up out of the water for repairs.

These young men, and others in various branches of business, attended our services of worship, and gradually became able supporters of the church.

The city rose up from its ashes, as it were, in a day. The miners in the mountains were sending down gold and calling for supplies.

Supplies for immediate necessity were on storeships in the harbor, and other cargoes would be arriving every few days. It was easy, as it was now the dry season, to put up a frame of scantling and cover it with cotton cloth, and that would serve as a store, and the goods could be shipped to fill the orders. And so business started anew, and by the end of May it had adjusted itself tolerably well to the new conditions.

Meanwhile our church building approached completion. When June came, it was so nearly done that we appointed Sabbath, the fifteenth day of that month, as the dedication day.

Then all the last things had to be attended to. In the first place, access to the building had to be made as easy as possible.

The building stood some thirty feet higher than the present grade of the streets, but the ascent was gradual. Some young merchants laid a sidewalk from Second Street along Natoma Street to the door. A small melodeon was obtained for the choir.

We were fortunate in finding one, for although quantities of the most absurdly selected things were shipped to California in those days, musical instruments useful in religious worship were not often among them.

But the little instrument served a good purpose on that day, and till the organ took its place, and then it did good service elsewhere, and is perhaps the only thing now remaining that was used on that occasion.

The dedication service was appointed to take place at two o'clock on Sabbath afternoon, so that members of other congregations could attend without leaving their own services.

When the afternoon came, it was very

pleasant to see the long line of people coming to unite with us in the services of dedication. The most convenient way to reach our valley then was by way of the Oriental Hotel, on the corner of Market and Battery streets,—along First Street to Minna and up to Second Street, and then up Natoma to the church.

When the hour came, the church was full. Singers from other choirs were with ours, and the pastors of the other churches were with me in the pulpit. They all took part in the services with hearty good-will.

I do not recall the names of any individuals in that audience except those of Mr. and Mrs. Howard.

Mr. Howard had given us the lot to build on, which was worth at least fifteen hundred dollars, and a church bell which was the largest and finest then in use in the city.

I have written a great many sermons in my lifetime, but I have preserved but very few. Among those remaining I find the one preached on this occasion. On reviewing it now, after this long time, I find that it brings to mind very vividly the moral and religious condition of the time when it was delivered.

The first verse of the eighty-fourth Psalm was the text,—“How amiable are thy tabernacles, O Lord of hosts,”—which was the expression of a feeling that ruled in the hearts of many of us that day.

The theme of the discourse was, “Churches and religious institutions the first want of a new state.”

There was a sentiment abroad that they were not the *first* want, but that they should be expected to grow up naturally, in a maturer state of society.

This sentiment I tried with all my might to combat before that assembly of young business men.

I stated, what they all knew to be true, that many came to this new state only to get rich speedily, and did not want any restraints.

They had suffered and toiled to get here; they had lived a life but half-civilized in order to reach this opportunity to better their fortunes; and now they do not want to be much reminded of those rigid rules of morality that would interfere with their get-

ting what they came for. So, practices elsewhere deemed doubtful are here regarded pardonable for the time being.

Men formerly known as lovers of religious institutions here stand aloof. These thoughts may not be expressed in words, but they have their influence.

“Now, is there any reason in them? Why give evil the advantage of the sowing-time in the life, and then when the tares cannot be plucked up without ruining the wheat also, bewail the power of wickedness?

“Why should the stream, which at its issue from the fountain can be easily turned into the right channel, be allowed to flow in the wrong direction at first, in the hope that farther on, when it has received tributaries, and has become a torrent, some mighty effort may effect its control. . . .

“This is the seed-time, the hopeful period. Now let us preach and teach and print the truth. Urge the sanctions of law, that forbids sin in the heart.

“Arraign men at the bar of conscience.

“Before hearts have grown hard, surround

them with the wholesome influence of the truth. Teach them where the value of money ceases. Show them the transcendent value of clean hands and a pure heart. And, above all, let this preaching be sustained by that most potent influence of all,—good example,—and it will rarely prove in vain.

“As a state, we are just beginning our life. Strictly speaking, we are not yet a year old. We have not yet taken on a character before the world. We are now to determine what that character shall be.

“In what degree of respect are we to hold the Bible and the Sabbath, and the institutions of religion?

“For these, we well know, are at the foundation of civic virtue.

“Don’t put off the consideration of these matters to a later period. Build churches where they are needed, and then worship in them.

“Support a true and faithful ministry, and do business all the week, loyal to the truth preached. . . .

“We are here to-day to set apart this house

which we have built to the service of Almighty God.

“For months it has been the scene of industry. Early and late we have labored to make it at once substantial and commodious.

“We have tried to construct it so that in neatness and convenience it might be worthy of the high purpose to which we set it apart.

“To-day we open it, and invite you all to join us in this joyful dedication service.

“Henceforth let this house be sacred to the purposes of divine worship.

“Here let the Bible speak.

“May the burdened heart here find relief. Here may the afflicted find consolation, and may all find this house to be the gate of heaven.”

The singing of a hymn written for the occasion by Samuel Mathers of San José closed the services.

Two stanzas of the hymn were as follows :—

“ On Zion’s hill, in ancient days,
Jehovah’s fane in glory stood,
Where Israel oft convened to praise
Their mighty Saviour, wise and good.

.

“So let thy glory now appear,
O God of truth, thy cause to bless;
May thousands flock together here,
And our Redeemer's name confess.”

The city papers, the next morning, gave full description of the occasion, and said that the house marked the opening of a new era in the construction of public buildings in the city, especially inasmuch as it was more substantial, and was finished with plastered walls and ceiling,—a transition from the traditional cloth and paper lining.

The week went by, and I had prepared to meet my own congregation for the first time by themselves in our new house of worship.

We assembled, as usual, at eleven o'clock on Sabbath morning.

The services opened with the invocation and the singing of the first hymn.

I rose and commenced the reading of Scripture, when *tap, tap, tap*, rang out the fire-alarm from the monumental engine bell, and almost before I could look up, the congregation was disappearing with a rush from the doors, for the public nerve in San Fran-

cisco had come to be keenly sensitive to the alarm of fire.

Shutting the Bible, I followed them as fast as I could, and spent the rest of the day in trying to help those who were working hard to save valuable things from the flames.

This fire started well up in the north-western part of the city, and burned over an area not touched by the preceding May fire. Though it was disastrous to some other churches, it affected us but little.

CHAPTER IV.

WE were now so well established as a church and congregation, that our enterprise was no longer regarded as an experiment.

The steamers were bringing a few families every month, and some of them made their homes in the cottages in and near the valley.

It was pleasant to give them an early welcome, and if there were children, invite them to join our Sabbath school.

As weeks and months went by, the church fell into its own line of practical work as it opened before us.

From the first we had sought to gather in all the children we could find.

They were more permanent than most of the grown people, and less under the excitement and dissipating influence of the time. The Pastor was fortunate in having a number of very competent and enthusiastic teachers who gave a great deal of time to

their work. Among these were Mr. D. N. Hawley, Mr. T. J. Nevins, and Major A. B. Eaton.

There are those living now who were then pupils, and who speak with profound respect of these men and of the instruction in the gospel received from them.

With the pastor, his pulpit-preparation was his first care. It was sought not only in the morning study, but in the afternoon study of men. This latter study led him to become acquainted with men from many parts of the world, having ideas and habits respecting religion differing very often from each other and from those represented by the church we were building. And this study of men was of the utmost service in this pioneer ministry.

Our church was situated so far from what was then the center of the city, and was separated from it by so many ranges of sand-drifts, that it could not expect to draw the chance crowds, but its duty was more especially to serve a slowly growing resident population.

The church and its pastor early discovered that their own upbuilding and self-support were not their whole duty.

Although but little more than a year old, our church was more thoroughly equipped than almost any other, and, consequently, Christians of our order who were beginning to settle in new towns here and there in the state began to write to the pastor for information as to the possibility of getting home missionary help from the East.

I answered these letters immediately, for I knew how quickly towns of a hundred people sometimes became little cities of thousands of inhabitants, and how important it was to be beforehand with the forces of evil, and give good people an early rallying-point.

This correspondence grew fast in 1851-52, and necessitated constant writing to the secretaries of the Home Missionary Society, detailing the facts and explaining the urgency of the appeal for missionaries.

But as population poured into the state in increasing numbers and new towns

multiplied, it was manifest that something more was needed as a medium of information. We saw clearly that we must have a weekly religious paper, through which needed information could be received and given, and regularly conveyed to the Home Mission Board, and to some extent to the home churches. But how to get it, was the question! We talked and figured and corresponded about it for more than a year, and at last the necessity seemed so pressing that we determined to venture.

My church approved of the undertaking, and was willing that I should be one of the editors and do my share of the work.

So *The Pacific* was commenced in August, 1851, with a managing editor and three associate editors, who were pastors of young churches.

This involved, for me, at least a day's work a week.

There were, at the time the publication of *The Pacific* was commenced, but little over twenty Protestant churches in California, and they were but beginnings, scarcely a year

old. The new paper, therefore, looked to the mines for its support, and it found it there. And it more than realized our anticipations in bringing to the knowledge of our churches, through its correspondence, the real condition of the state, and making it known to Christians at the East, who were watching with deep anxiety the course of things in this far-off region.

A great many parents in homes there seized with avidity any paper that gave information that was hopeful concerning the strange country where their absent sons were. At the same time, the paper was the firm and ardent advocate of religion and morality in every form, and always exposed and denounced vice, even when it seemed to be hopelessly prevalent. Party politics it never meddled with, but it never ceased to urge all citizens to give time and attention to their duties to the state. And when powerful influences combined to divide the state in order to open the southern half to slavery, it did its best to expose the scheme and defeat it. And work of this kind it was obliged

to do for years, because the slavery interest was strong in every successive legislature.

The Pacific was a power for good in many ways, through all those early years.

It was our traveling home missionary, going through the mails to all parts of the state, with little expense for transportation.

For living preachers, such journeyings were then wellnigh impossible. The expense was too great, and no man could long endure the fatigue and the exposure to heat and dust, or cold and wet, which had to be encountered. So the paper went on its mission every week, preaching the truth, and its support was a part of our church-work.

And as I look back upon it now, after all these years, it seems to me that no part of that work was more permanently effective in the upbuilding of every good thing in the city and in the state than this.

The members of the church and congregation were among the foremost in planning and beginning charitable institutions as they were needed. The exposures and hardships of the journey to California in those days

caused the death of parents on the way, in some cases, and their orphan children were found destitute in this strange land.

Mrs. Warren, wife of Rev. J. H. Warren, and Mrs. Judge Waller knew of such cases, and set about providing a home for them. Knowing that there would be more as time went on, they thought it best, even then, to try and begin an asylum for orphans. The proposition met with general approval, and the result was the establishment of the Protestant Orphan Asylum, supported by the Protestant churches of the city generally, and by business men of the city and state.

It was the first orphan asylum established in California.

Our church had its part in the work with the others, and in the early years we had a special relation to it, because the house rented for its use was near our church, and the first matron was one of our choicest lady members, and the children inmates belonged to our Sabbath school.

The origin of the Ladies' Protection and Relief Society was still more closely connected with our church.

Very early in the year 1853, the wife and daughter of Major Eaton came from New York to join him here.

Mrs. Eaton was a woman who could not content herself to abide anywhere, even for a short time, without seeking to plant some good influence or institution that would still be doing good after she was gone. She often expressed this feeling with regard to her visit to California.

Major Eaton found a pleasant house for his family home on Broadway, near Montgomery Street.

Not very long after the family found themselves settled in housekeeping, something occurred that directed Mrs. Eaton's thoughts very definitely to a need, in this new country, of a refuge for women, or women with children, deprived, by death or otherwise, of their natural protectors.

The occurrence was this: A young man in the mines wrote to his sister in the East, asking her to come to California on the steamer of a certain date, promising to meet her in San Francisco on her arrival.

She accepted his invitation, and was a passenger on the steamer indicated.

She was given a place in a state-room with another woman, a well-appearing lady, apparently in middle life. When the steamer arrived here, the young man, for some reason, failed to meet his sister. Of course she was in distress; far from home, in a very strange country, knowing no one, and having not the least idea where to go.

The woman with whom she had shared the state-room immediately invited the young lady to go with her, for the time being, to her own home, which invitation the lone stranger was only too glad to accept.

But what was her consternation on discovering, before long, that she was in a house where no young lady ought to be! Moreover, there were other young women there, and she became aware that her movements were watched. Terror-stricken, and not knowing how to escape, nor where to find a refuge, she maintained as calm a demeanor as she could. But in her despair, watching her opportunity, she slipped out of the house, without hat or

shawl, and ran as for her life! As she was going down Broadway, past a home-like appearing house, she looked up and saw a kindly appearing lady sitting at the window, and in an instant it occurred to her to go in and ask her what to do. Quickly she rang the door-bell, and was admitted.

The house was Major Eaton's, and Mrs. Eaton was the lady at the window, whose look inspired hope in the young girl's heart, and induced her to seek admission at that door.

She told her story to Mrs. Eaton, and was believed.

When Major Eaton came home, on learning the facts he took an officer with him, and went to the house from which the girl escaped, and got her trunk and her clothing, and from that time the young girl found herself among friends.

This incident was enough to suggest to Mrs. Eaton that there would be many cases in which women in trouble from one cause or another would need protection or relief, and immediately she began to inquire with

herself whether she might not be the means, during her stay in San Francisco, of founding an institution that would supply this need.

As she reflected on it, the thought grew upon her. She talked about it with other ladies. Mrs. Goddard, wife of one of the elders of our church, became especially interested in the idea.

Groups of ladies belonging to other congregations met in our parlor, and talked the matter over.

At length Mrs. Eaton drew up a constitution and submitted it for consideration.

In due time a meeting of all ladies interested in forming a society was called to meet, if my memory serves me, in the Baptist Church, on Pine Street, near Montgomery Street. The meeting was held accordingly, and the result was the formation of the "San Francisco Ladies' Protection and Relief Society."

The first house secured by the society for a home was situated, I think, on Clementina Street, near First Street, and was put in charge of an excellent lady matron, and so the institution began at once to subserve its benevolent purpose.

Another benevolent work, also, engaged the attention of the church, with others, in the city. Rev. William Speer came here to see what could be done for the Chinamen, for they had already become quite numerous. Mr. Speer had been a missionary in China, and knew the Chinese language well. He very soon became convinced that a mission ought to be established here for that people. He proposed it to our Christian citizens generally, and received a good deal of encouragement, more especially since he himself would remain and head the enterprise, receiving his own support from the Presbyterian Home Board.

A building, however, was wanted in which to begin the work, and this must be provided for here.

A plan was made for a brick two-story building, to be situated on Stockton Street, at the corner of Sacramento Street. This was a matter of pretty large expense in those days, but Mr. Speer was a wise and able man, and he succeeded in awakening such an interest in the enterprise, that the work

was accomplished. The building was dedicated in June, 1854. The members of our church and congregation did their full share toward supporting this mission.

One member of our board of trustees, Henry Haight,¹ manager of Page, Bacon, and Company's bank, took a deep interest in the undertaking, and was one of the largest donors to the building fund.

Very soon after the dedication of our church, a lady friend of our congregation, thinking that our nice new audience-room ought to be furnished with a suitable organ, mentioned the matter to several business men, friends of hers.²

Perhaps it occurred to her more readily because she was intimately acquainted with a

¹ Mr. Haight was one of our most public-spirited and generous business men.

He took interest in the founding of the Ladies' Protestant Orphan Asylum, going with them to select the site where it now stands, and helped secure it from the city.

Every philanthropic and Christian undertaking found in him a generous and open-handed friend.

² This lady's name was Mrs. Wilson, wife of Mr. John Y. Wilson, one of the business men of the time.

builder of church organs in the East. At any rate, she became deeply interested in the idea of our having an organ. It seemed at first that the plan was premature, for not one of the young churches in the city had yet thought of providing itself with so expensive an instrument. But when a lady undertook a thing in those days, it was apt to succeed. So, before long, through the generosity of the merchants and business men, the purchase-money was obtained, and the organ was ordered. It was built accordingly, and shipped around Cape Horn, and in due time it came.

A man was found who had been trained to the business, and he was engaged to set it up. The work progressed slowly, and the time seemed long, but at last it was done, and the inspiring harmonies of the organ filled us with new delight.

Among the young musicians in the city there were several accomplished organists.

They came and tried our instrument, and pronounced it excellent. It made the church seem indeed like home.

Mr. George F. Pettinos was finally secured

as organist and musical director. He came from Philadelphia, and was a young musician of culture and excellent taste, and was especially fond of the organ.

And so was I, for that matter, and we had a long and delightful acquaintance in the selection of hymns and music for public worship.

He became, at length, personally interested in the worship itself, and all its services, and grew more so as years went by.

He remained in his place as organist long after I left the pastorate.

I went back on a certain Sabbath to preach in exchange with the minister then pastor. Mr. Pettinos asked me to select as one of the hymns the one beginning —

“ I heard the voice of Jesus say,
 ‘ Come unto me and rest ;
 Lay down, thou weary one, lay down
 Thy head upon my breast.’

“ I came to Jesus as I was,
 Weary, and worn, and sad ;
 I found in Him a resting-place,
 And he hath made me glad.”

The hymn was sung, and it made an impression on me that I shall never forget. The organ itself seemed to speak the words, and breathe the sentiment, almost as if they were its own.

I never met Mr. Pettinos after that, but when, later, I heard that he had passed from earth, I thought that in his selection of that hymn that day, when we were once more in our places, as of old, he wanted to express that profound and tender trust in Jesus which had become his own personal experience.

Returning now to the general condition of things in our part of the city, it should be mentioned that great changes were taking place. Second Street was cut through from Market Street to Rincon Hill. Other streets were graded. All the cottages were occupied by families, and many houses were in process of building.

Captain Cheever and Mr. Dow went even so far away as to the top of Rincon Hill, and built themselves tasteful homes, though some of their business friends told them that they

had gone altogether too far from the city for convenience.

As families were coming now in increasing numbers by every steamer, attention was attracted largely to this section of the city as being easy of access, and somewhat less exposed to the winds than the northern and western hills, and so it came to pass at length that some of the finest residences in the city were built on Folsom Street and on Harrison Street, and, later, South Park became the fashionable quarter.

The wisdom of the early location of our church in this section became clear enough, and the commencement of other churches soon followed.

Rev. M. C. Briggs of the Methodist Episcopal Church gathered a congregation in the carpenter-shop as soon as we left it to enter our new church.

And within a year, I think, thereafter, Rev. Marion McAllister asked for the use of our church on Sabbath afternoons, for the purpose of forming an Episcopal church, which request was readily granted, and the result

was the beginning of the "Church of the Advent."

But notwithstanding the sharing of the field with these new churches, our church and congregation grew and increased in influence, not only in the city, but in the state at large.

CHAPTER V.

THE membership of the church had grown in numbers.

The elders first chosen having left the state, it was determined that their successors should be chosen at the regular meeting of the church on December 14, 1853. On that date the election took place, and resulted in the choice of William A. Palmer, E. B. Goddard, Franklin Knox, and Elijah Bigelow.

The difficult work of reorganizing things and bringing them into order was undertaken by the Session. It had all sorts of work to do,—not only that usually belonging to the eldership, but, in the newness of everything, they had to plan for every interest of the church in its changing circumstances,—spiritual, social, financial, and what-not,—and the trustees of the society carried out the plans, and a very efficient circle of ladies gave their important aid.

And so the interests of the church were cared for.

The community was watched on all sides, and newcomers were visited. If children were seen playing on the hillsides, somebody went soon to find to whom they belonged, in order to invite them to our church and Sabbath school.

Steamships were arriving twice a month, and ships were coming in from around Cape Horn every week, bringing people bound for the mines, and many of them came to pitch their tents near us while they were fitting out for their journey to the mountains.

Some fell sick, and must be looked after. All were strangers, and needed information. The Sunday school needed constant looking after, for we made it always a foremost institution of the church. Very early some of the young men began to go out into the unoccupied parts of the city on Sunday afternoons to gather children into Sunday schools, and they needed help. There are churches in the city to-day that are the outgrowth of these beginnings.

Churches in new towns, that were beginning under trees, or in shops, or such unoc-

cupied rooms as they could find, were frequently coming for help and advice, and there were no "church-building boards" to refer to in those days.

In the midst of all this, the minister, in his inexperience, often got bewildered and half-discouraged, but a session-meeting was a good tonic, and was sure to put life into a week's work. In the midst of perplexities, a half-hour spent in prayer together often cleared things, and brightened the faces of all. We were as confidential as brothers, and in conference so universally came to be of one mind, that, in the twelve years we constituted the session, I do not remember a single vote that was not unanimous. And yet, in those years, the matters coming before us for determination were so various, there were often plenty of opportunities for marked differences of opinion.

We nearly always met for an hour once a week, and sometimes two or three times a week, and the needs of the church life were never lost sight of.

It is a precious memory, that of the ses-

sion. My study, where we used to meet, is long since gone; and the members, they are gone. And that whole section of the city has changed from residence to business, and blocks of stores have come to occupy it; but the memory of that session, and the study in which we met, and the plain church beside which it stood, is so vivid, that I have but to close my eyes to see it all as it was.

And I like to go there and call back the past, now, after fifty years, and allow it in thought to become present, and forget for the moment that I shall not meet the same individuals any more, nor see the welcome of their countenances, nor hear their familiar voices. I walk slowly along the streets, and see here and there doors yet remaining where I used to call. Those doors, — they remind me so of the people I used to go to see there, that the feeling comes over me, “Now, I ought to have called there before; it is too long since I paid them a visit.”

VI.

It was not only the members of the session that were a tower of strength to the young church, but other members of the church, also.

Of these I could not fail to mention Captain E. Knight, the agent, in this city, of the Pacific Mail Steamship Company, and Major (since Major-General) Amos B. Eaton, commissary of subsistence, United States army, in San Francisco.

These well-known business men were a help to us that cannot be overestimated.

They were with us very early, even before we left the carpenter-shop chapel to enter our new church in 1851.

No business man in San Francisco occupied at that time a position of so great responsibility and influence as Captain Knight.

The Pacific Mail Company's office was the center of business in the city. Captain

Knight was selected to organize the company's business at this end of the line because he was a distinguished seaman, and because he had shown very great ability in the handling of commercial affairs in the New York and Liverpool trade.

No sooner had Captain Knight entered his office here, than he saw what havoc the sailing of steamers made of the Sabbath, when that happened to be the sailing-day. All early Californians know what "steamer-day" meant in those days. It put everybody to work. The steamship-office was besieged from morning till night. Express-offices were crowded, and their messengers and teams were running in hot haste all day. All banks were open, doing a rushing business, with merchants calling for bills of exchange, and miners depositing their bags of gold-dust and taking their certificates; passengers about leaving, hurrying to get their "last things" for the voyage, and going early aboard to receive there the "good-by calls" of friends; everybody writing letters home, and crowding them into the post-office up to the last

moment; newsboys crying their "steamer papers" for sale all about the streets; while merchants and clerks were closing their final dispatches to go by Wells and Fargo; and then, at the hour of sailing, the crowd of passengers on the steamer's deck answer to the noisy farewells of the still larger crowds gathered on the wharf, and the great ship glides out into the bay, — and that "steamer day's" excitement is over. Captain Knight at once determined that "steamer day" should not occur on Sunday.

And so it was soon ordered that when it would regularly take place on that day, the Saturday preceding should be "steamer day." That change meant much for San Francisco.

It meant everything for all religious observances and Christian teaching.

It was the first positive and emphatic public recognition of the Sabbath as a day of rest among business men, and it had a moral influence far wider than simply to save the Sabbath from secular work; for it quickened the public conscience with respect to other things belonging to religion, that had not, up to that time, received attention.

Moreover, Captain Knight's example was in full accord with his principles.

His language was wholly free from the expletives so common with seamen, and which were so nearly universal among men here at that time. He used no strong drink, and never touched tobacco.

He did no business on the Sabbath, nor did he spend the day abroad in recreation, but in rest in his own home with his family. He was always at church with them on Sabbath morning, and often brought along with him sea captains who were in port,—sometimes a whole pew full.

The value and extent of Captain Knight's influence in all those restless years is hard now to imagine or describe. Every good cause felt its support. After three years of exhausting service, he resigned his office, but was attacked with brain fever, and, though everything was done for him that medical skill could suggest, in a few days he died.

The high respect and honor in which he was held by the bankers and merchants is touchingly expressed in resolutions adopted

at a meeting held by them soon after his death, one of which was as follows:—

“*Resolved*, That Captain Knight combined in his character in an eminent degree those noble, manly qualities which entitled him not only to the respect and confidence but to the affectionate regard of all who knew him best.

“With a firm integrity of purpose which never faltered, with a keen sense of honor which scorned an evasion, with a straightforward honesty which resorted to no subterfuges, he combined with simplicity of heart a frankness of demeanor which commanded the respect whilst it secured the affectionate esteem of all with whom he was brought into contact. Scrupulously just in his business relations, generous almost to a fault when his sympathies were appealed to, gentle and confiding in his temper, always ready to forgive a fault in others, he judged harshly only of his own imperfections.”

That characterization, be it remembered, was drawn by the business men of San Francisco, not especially his personal friends,—but who could have drawn his character

more true to life? Knowing him well, I bear witness to its accuracy in every particular.

Major Eaton, of the army, came to California almost as early as Captain Knight.

I remember well the Sabbath in 1851 when he appeared with some friends in the congregation.

It was no uncommon thing to see strangers present in those days, but men of his bearing, and connected with government offices, were not numerous in any of our half-dozen congregations, and I noticed him with encouragement and pleasure.

After service he stopped and was introduced.

We found that we had many common friends in New York, and then began one of the most pleasant Christian friendships of my life. —

The next day I called on him at the Oriental Hotel. He inquired concerning all our plans of Christian work, and from that time he identified himself with us in all our undertakings.

He was a soldier, accustomed to military exactness in all his business transactions, confining them to business hours.

At the head of the commissary department for the Pacific Coast, the business he controlled was very large, and brought him in contact with the leading merchants of the city and state.

Outside of business hours, he gave his time largely to Christian and benevolent work.

He united with our church and joined the Sabbath school, very soon accepting its superintendency.

He was always present at our mid-week prayer-meetings, and by his thoughtful, sincere, and earnest remarks contributed greatly to their spiritual helpfulness.

He accepted a place on the board of church trustees, and his influence and business talent were of very great value in that body.

In thinking over this life-record, I see that the strong point in it was a heroic interest in the welfare of this new and great country. There were few in the social chaos of that

day who were animated with the same high purpose.

And in those days, when public sentiment was forming, his influence, though exerted quietly, was great.

In 1853, Mrs. Eaton joined her husband here, and remained some twelve or eighteen months. I have already spoken of Mrs. Eaton as the founder of the Ladies' Protection and Relief Society.

Never were husband and wife in more full accord in respect to matters moral, religious, or philanthropic than were they. Mrs. Eaton kept her carriage on the go every day, and her errands out were more for the benefit of others than pleasure for herself. Mrs. Eaton was a woman of great force of character, and of a singularly strong and simple Christian faith.

Though she was only a visitor here in California, she wanted to make her stay of some real service, and, if possible, plant some institution that would live and do good after she was gone. And as long as the institution which she founded stands, it will be a fitting monument to the name of Mrs. Eaton.

VII.

I HAVE mentioned the name of Mr. William A. Palmer in connection with the formation of the church in 1850. He had been here, at that time, only some three months, — but long enough to become an enthusiastic Californian. He returned East the same year, but only to come back with his whole family to make their home in this city. The father and mother, two daughters, one son, and an infant child arrived here in February, 1852, — one son had been here since 1849, — and two older daughters came later, in 1853, — a family of nine! The long, hard journey was too much for the little infant boy, and he survived their arrival but a little time. His loss almost broke the mother's heart, and made it very hard for her for a good while to feel as if California could ever be home to her.

But such a family as that coming to reside, and join our congregation, — it was some-

thing the like of which had hardly been known up to that time, in any one of the churches in the city.

How heartily we welcomed them!

Mr. Palmer was an experienced business man; had been a deacon in an Eastern church; was an earnest, spiritual Christian, who thoroughly enjoyed taking part in every branch of church-work, and was enthusiastic about laying Christian foundations in California. He was a man of quick perception, sound judgment, and firmness of purpose.

He could be depended on as a trustee in the management of church finances, and he could be depended on as a church member and elder to give time and patient attention to all the detail of church affairs, often so perplexing in a community such as this was at that early day.

He was a man with whom religion was the first thing.

It was so in his home, where family worship was as regular, morning and evening, as the rising and setting of the sun.

He was a man of prayer.

In ordinary speech he sometimes inclined to stammer. But never in prayer. Never a trace of it could be noticed when he was speaking to his Father in heaven.

He was a man eminently social. His home was always bright with sympathetic life. The father enjoyed the children, and the children enjoyed their father; but the mother easily held the first place there.

Mr. Palmer was a bright-minded man, and quick at repartee.

When the opening of Natoma Street, through the sand-hill in front of the church, was going on, it was found that the building stood several feet above the grade, and that care must be taken, or the sand would slide down from under the church and weaken the foundation. Mr. Palmer watched the work as it progressed, to see whether it would endanger the church.

He observed that the northwest corner of the building rested on a solid stump and root of an oak tree which had been cut down when the church was built.

That stump and its roots the graders found quite in their way, and set about digging and cutting it out. Just then Mr. Palmer came along, and seeing what they were doing, asked them not to dig out that great root, for, as they could see, it would endanger the foundation of the church.

“But,” said the foreman, “is n’t this the Lord’s house, and won’t he uphold his own church?”

“Yes, he will,” replied Mr. Palmer; “and he put that stump there for that very purpose.”

Mr. Palmer and his family made the prosperity of the church their personal care, yet not in a way to seem unduly to control things.

If extra money was to be raised for repairs or refurnishings or enlargements, they were among the foremost in devising ways of getting it.

A great deal of effort was necessary at that time, in the social line, to bring newcomers together to meet the old residents,—that is to say, those who had been here more than a year.

The pastor was fortunate in having large parlors, where frequent entertainments could be held, bringing together members and friends of the church and congregation.

In preparation for these, and in all that was necessary to make them a success, the Palmer family always took a leading part.

They were especially considerate of the pastor, and delicately thoughtful of his welfare and that of his family.

In due time the names of all of them were borne on the membership-roll of the church, thus realizing the most cherished hope of the father and mother.

Mr. E. B. Goddard, another member of our session, who was here in 1850, at the organization of the Religious Society, went East and returned in 1851, bringing his wife and little adopted boy with him.

They came from Vermont, and at once made their home in the valley, and united with our church.

Mr. Goddard was engaged in the foundry business on First Street, and the family residence was on Mission Street.

They were very intelligent and cultivated people, who appreciated the opportunity of taking part in founding here a new state, and in beginning in it the institutions of the Christian religion.

They early took an interest, also, in planting schools, especially an academy, which might grow into a college.

Their home had been in Middlebury, Vermont, and they had not failed to become impressed with the importance of the early establishment of a Christian college in a new state, more especially as they had seen it illustrated in the history of Middlebury College, with which they were familiar.

They were people who came to California to live and make it their home, and to do their utmost, with all of like purpose, to make it a Christian state.

Mrs. Goddard gave her time largely to Christian and philanthropic work.

She looked after people who were sick, and sent her carriage to give an airing to little folks who were recovering from sickness.

She was among the foremost in all church-

work, calling on strangers, interesting them in our plans, and inviting them to take part with us.

Mrs. Goddard was one of the ladies who organized the "Ladies' Protection and Relief Society," and was foremost in putting it into operation.

At first it was very difficult to find a suitable house, and then there was the liability of being obliged to move, and the uncertainty that would follow. The great want of the institution was a permanent home.

It weighed upon Mrs. Goddard's mind, and she studied all possible expedients to obtain one. The first necessity was ground to put it on.

If that could be had, it might be possible to raise the money necessary to put up a house. But to get money enough to buy the land, at prices ruling at that time,—that seemed to be out of the question.

But somehow a bright thought occurred to her.

She and Mr. Goddard knew Mr. and Mrs. Horace Hawes very well. Mr. Hawes owned

a great deal of city real estate; and who could know but that he would give them a site for the institution?

He was a man of very peculiar ideas, to be sure, about some things, but still he was known to be a generous and philanthropic man, and perhaps he would take to the idea of giving them ground on which to build their home. At any rate, it was worth the trial, Mrs. Goddard thought, and so she went and laid the matter before Judge Hawes.

I knew Judge Hawes's peculiarities so well, that I am sure the interview must have been long and interesting, and the particulars of the matter were surely gone thoroughly into.

But in the end the application was successful, and Judge Hawes gave to the society an entire block of ground on Franklin Street, between Geary and Post streets.

It seemed far away at that time, for improvements of property had not extended anywhere near so far west, and the whole region was covered with grass and shrubbery. But it was a princely gift, and could be made early use of by the society. It must

have been an exceedingly great gratification to Mrs. Goddard to report this gift at that time, and thus solve the real problem of the perpetuity and usefulness of the institution.

And now that surrounding improvements have increased the value of the property to so great a degree, and the institution with all its inmates has so choice a home there, it is fitting that not only the name of Judge Hawes, the giver of that valuable block of land, should be gratefully remembered, but also the name of Mrs. Fanny Goddard, who asked it in the name of the society, and so presented the matter as to obtain the gift.

It was in 1853 that Dr. Franklin Knox and his family joined us. They were from St. Louis, and came to California to make their home. Dr. Knox had been an elder in a Presbyterian church in St. Louis. He did not practice his profession here, but associated himself with his brother, Richard F. Knox, in commercial business. They both joined our church on April 10, 1853.

Both these gentlemen proved an important accession to our membership.

Dr. Knox was a man of fine education, well read in current affairs, entertaining positive opinions, and accustomed, at times, to give them expression through the press. His experience in ecclesiastical affairs made him a very important member of our session.

From the first he entered heartily into our plans of church-work.

He took in the whole situation, and saw the opportunity then open for the church to help in obtaining a competent ministry for the state,—in making the scattered Christians acquainted with each other by means of the circulation of *The Pacific*, informing them of the plans of Christian progress, and inviting them to join in their prosecution.

He was a man of broad views, and full of the spirit of enterprise. And at the same time he was a man of faith and prayer.

He was a man of acknowledged influence in the city, and took an active part in its affairs.

On the same day with Dr. Knox and his brother, Mr. Elijah Bigelow and his wife,

Mrs. Emma Bigelow, from Charlestown, Massachusetts, united with our church.

Mr. Bigelow was a quiet, retiring man, who said but little in public, but a man always to be depended on at the post of duty.

A man of fine feelings and spirituality of mind, possessed of sound judgment and rare executive ability, he proved to be one of our ablest helpers in every good work.

He was valued in the session for his wise counsel, and whatever he undertook to do in the service of the church was sure to be done, and done in time.

His was another precious family added to our social circle, which, by this time, had become exceedingly enjoyable.

It was composed of gentlemen and ladies in the prime of life, together with some that were younger, coming from various parts of the country, but a more pleasant and harmonious group of neighbors never came together, I am sure, in any new city. Among those whose names I have not previously mentioned, I recall those of Mr. and Mrs. Christy and Mr. and Mrs. David Brown,

who came in 1851; and Mr. Robert Thompson and his daughters, and Mr. Henderson, who came in 1852; also, Mr. and Mrs. W. H. Hyde, and Judge and Mrs. Hiland Hall, from Vermont. Judge Hall had been governor of that state, and came here, by appointment of the United States government, as one of the land commission to settle California land titles. Also, Mr. J. Snowden Bacon, a graduate of Yale, and his young wife, from New Haven.

Mr. and Mrs. Redman¹ with their children arrived earlier, and so, also, did Mr. and Mrs. Piercy, with their children.

Very early, Mr. and Mrs. Butler arrived from Massachusetts, but Mr. Butler was taken sick almost immediately, with, I think, Panama fever, and soon died. It was a heavy affliction to the young wife, thus left alone in a strange land, far from home.

¹ Mr. William Henry Redman and his wife, Sarah Cornelia Redman, with their children, arrived in San Francisco, September 1, 1849. They crossed the plains with an ox-team, coming from the state of Indiana.

Their two eldest daughters, Harriet and Isabel, were of the original six children who formed the Sabbath school on Sabbath, May 19, 1850.

But new friends gathered quickly around her, and she found that she was not alone and did not lack friends. She was brave, and had faith in her heavenly Father, and she became one of the most beloved and useful of all our society of ladies.

Mr. and Mrs. George W. Beaver found a home in one of the cottages in the valley, early in 1852.

They were young people from the state of Ohio, recently married. At once they were welcomed among us, and their home became a center of attractive social life. It is very pleasant to recall its brightness and good cheer, now, after so many years have passed.

Speaking of this home of newly married people reminds me of another, — that of Mr. and Mrs. Barney Hinckley.

Mr. Hinckley was a member of the firm of Egery and Hinckley, previously mentioned.

He had been in California long enough to establish a successful business. He had built a house on Second Street, and furnished it, and meanwhile had sent East for his mother to come out and join him, and to

bring with her the young lady to whom he was engaged to be married.

In due time they arrived, but his mother had contracted the Panama fever on the way, and before long she died.

The marriage took place on November 5, 1851, and the new house was at once occupied, and became a center of refined and cheerful social life.

Not quite all who came to us in the early times were young in years, but they were young in spirit. Colonel George S. Mann came from New York with his family, about this time. He was in the prime of life, and ready to meet the experiences of a new country.

He had been a man of influence in New York, holding many responsible positions. He was one of the delegates to the convention that revised the constitution of the state of New York. He engaged in mercantile business, and built a house for his home, not far from us, on Howard Street.

He was a man of very regular and systematic life, a gentleman of the old school in manners, enjoying the respect of all who

knew him. He did not make public profession of religion, but he was a religious man, as his whole life showed. No member of our congregation was more constant than he in attendance at church, and no hearer listened to preaching with closer attention or a more generous appreciation.

He was among the most liberal in contributing to the support of the church, and gave willing and patient attention to its business as a member of the board of trustees.

His home was bright with cheery social life, and every good cause found in him a friend.

Next door to him was the home of Mr. and Mrs. Jacob K. Bassford, whom I married on September 19, 1851.

One Sabbath morning, early in 1853, as the congregation was assembling, a whole family, just arrived, came in together, the father and mother with their five children, — a family group, the like of which we had not seen in our church, or indeed in California, before. It was the family of Mr. J. B. Lyle, coming from the state of Maine, and resum-

ing here, at the very beginning, their habit of church-attendance together.

It was observed, and spoken of with great pleasure, and they received a hearty welcome.

Mr. Lyle had arrived in California a year or two before, and sent for his family to come by way of Cape Horn. He had built his house on Howard Street, not far from our church, and there he received them from the ship on their arrival.

The surrounding neighborhood was not inviting, the sand-hills were undisturbed, and the general aspect was desert-like, but before many months it was not so around that home. A little timely culture, and the sowing of seeds, with the use of water, developed the fact that the barren sand, under this treatment, would become a garden of beauty. It was something of a revelation, and made that home, with its beautiful adornments of flowers, a lesson of encouragement for other home-makers.

The whole family was soon identified with our church and Sabbath school work and with our social life.

Mr. William H. Dow and Capt. H. A. Cheever built houses on the west side of Second Street, near Harrison Street, on the top of Rincon Hill. It did seem pretty far from the city at first, but it was not very long before others chose a similar elevation for their homes, overlooking the city and the bay and the entire surrounding country. Mr. Palmer built his home there, and esteemed the location as almost ideal.

Mrs. Sarah Harnden came from Boston with her two boys, and at once was welcomed to our circle of ladies.

Mrs. Harnden's husband was distinguished as the man who began the express business in Boston, which has become national, and has grown to such immense proportions in later years. After his death the mother came with her two sons to California.

They were a great addition to our social circle and our Christian life, and ultimately made their home in the state.¹

¹ Some years later, Mrs. Harnden became the wife of Judge Samuel A. Hastings, who helped to organize the Religious Society in 1850, and later united with the

Judge O. L. Shafter came to California with his family about this time, and selected a residence near us. He was from Vermont, and with a brother, who was also a lawyer, established a law firm that became one of the most prominent in the city. He was an indefatigable worker, but gave his evenings to enjoyment in his home with his wife and children.

They were a very choice and highly appreciated addition to our church and social circle.

It was very natural that a lawyer of such ability, industry, and integrity as Judge Shafter was should, later, become chief justice of the supreme court.

Henry B. Janes and family joined us in 1853. Mr. Janes was a lawyer, and gave much attention to public education, and was elected city superintendent of public instruction.

He served at a time when a determined church. He was for a long time a member of the board of trustees, and was untiring in seeking to build up the church in every way.

effort was made to include sectarian schools in the public school system,—a measure which he successfully opposed.

Mr. and Mrs. Isaac E. Davis moved into our neighborhood, and with their family joined our congregation. Mr. Davis was from Massachusetts. He was a well-known merchant, a liberal-minded man, and the family was warmly welcomed among us.

Mr. and Mrs. Charles Lux, also, united with us.

Colonel and Mrs. Charles Doane, with their family, coming among us about this time, added greatly to our strength in church and Sabbath school work.

A little later came Mr. and Mrs. T. B. Bigelow and family, from Massachusetts, and also Hon. Sherman Day and family, adding greatly to our social and religious strength.

Among the young merchants who were members of the congregation were William Alvord and his brothers. Later, their widowed mother came out from New York to join them. She was indeed a power in the Christian life, and every good and patriotic

cause found a vigorous support in her as long as she lived.

Mr. Maurice C. Blake, a young lawyer from Maine, joined our congregation, and was noted for the constancy of his attendance. Later, in the municipal reconstruction of the city, he was chosen mayor, and afterward judge of the county court.

At the same time, Mr. George M. Blake, a young man from New York, was with us. He became a member of the church, and took a very active interest in its affairs. He was for a long time a member of the board of trustees.

Among the young unmarried men with us in the early days were David N. Hawley, Charles Hawley, Walter M. Hawley, and George T. Hawley.

Also, Israel W. Knox, Charles Knox, William Knox, and Henry Knox.

Also, George C. Potter and his brother, Charles S. Potter, and George W. Armes and his brother, William Armes, and Samuel Foster.

Mr. and Mrs. Eells came from Maine, with

a group of sons and daughters, all singers, enjoying music in their home.

Mr. and Mrs. Atwood, also, came from the same state, and the family were soon members of our congregation and of our social circles.

Mr. and Mrs. J. B. Taylor, with their three sons, came from New York.

These names I recall, after this long time, from memory, and therefore cannot be sure that they are accurately written.

With so many families and young people meeting in our social and religious life, it was not far on in the fifties, as might well be imagined, before acquaintances ripened and marriages took place, and not a few new houses were built, and there were new homes in them.

VIII.

I HAVE already mentioned that, among the activities of the church, co-operation with the American Home Missionary Society was prominent from the first. That society was then, and had been for many years, the agency through which the Congregational and the Presbyterian churches of the New School carried on their missionary work in the older, but especially in the newer, states and territories.

It had its missionary in Oregon in 1848,—Rev. George H. Atkinson,—and two missionaries on their way to California before the discovery of gold was known.

And when the news of that discovery was published, and brought suddenly an immense immigration, the society, through the ready generosity of the churches, was equal to the emergency, and planned to send missionaries to meet the demand, as it should be ascertained.

Following the first two, came three more, and then the supply seemed to cease.

At the same time the need of ministers became pressing, and its urgency was made known in every possible way by those of us here. But the reply came that qualified men, who were willing to come, could not be found. Such men were wanted at home, and California was a great way off,—it was merely a mining country, with a rough, shifting, roving mass of people, and its future was most uncertain.

The right kind of men, we were told, would not come. But at last news came in 1852 that the tide had turned, and that the urgency of the secretaries had prevailed, and six men, with their wives, had consented to come, and would make the journey together in a clipper ship around Cape Horn, and that they would arrive early in 1853! That made work enough, but it was delightful work. To have our little circle of ministers doubled at once, after such a period of hope deferred! But, then, there was no time to waste in congratulations. The little circles of

Christians in the larger and more permanent towns, who had been asking for missionaries, were at once informed of the good news, that measures might be set on foot to prepare the way for the reception of a minister. This necessitated a great deal of travel and correspondence, and the co-operation of our churches and church officers.

More especially did this work fall on me and on my church, as it had fallen upon me from the beginning to conduct the correspondence with the secretaries, and now I was asked by them to receive these brethren and help locate them to the best advantage, and also to receive the money from the society's treasury and use it in hastening the new brethren and their families to their fields.

On the 23d of February, 1853, the looked-for ship arrived, with all on board in good health.

Never was a group of families so welcomed to California. They tarried with us over Sabbath, and the brethren preached in nearly all the churches in the city.

Before they left for their fields, a reception was given them in my house, and the pastors of churches in the city, with their wives, and many of our leading Christian people were invited to meet them.

The occasion was one of great interest. It can hardly be understood in the changed conditions of to-day.

Then, it was not easy to persuade qualified ministers to come to California. They were needed at home. The future of this state was uncertain. Its population was unsettled. Its industry was mining. Its resources were undeveloped. Towns were of uncertain continuance, and the prospect of church-building and ministerial support was remote. And yet, under these circumstances, to meet and greet six educated, enterprising young ministers, with their wives, ready for service,—there was an enthusiasm about that occasion that made it memorable.

It was not confined to our denomination, but was shared by others; for, in fact, Christian work was very much a common interest among us then, and the denominations had hardly come to be organized.

But our own congregation entered into it heartily, and assisted in every way to make it a genuine welcome to those who had turned from home calls and home comforts, and had come so far to do their best to add new territory to the kingdom of our common Lord.

Within a few days they were off to their several fields, and, I am sure, if they could then have foreseen what the state would come to be, as we now see it, they would have been thrice glad to invest their lives in its upbuilding.

Our church was not unwilling that the pastor should bear the added responsibility of the Home Missionary agency for the time being, but with his pulpit, editorial, and pastoral work, it was far too much for him.

In 1853 the debt which was incurred in 1851 for the completion of the church building, in consequence of the great May fire, was paid.

Then, in response to a "call" from the church and society, who were now able to provide for my support, I was formally in-

stalled pastor by the Presbytery of San Francisco, Rev. Eli Corwin of San José preaching the sermon. This took place on April 26, 1854.

Things were very prosperous, financially, in California, at this time.

In the fall of that year it became necessary to lower our church building to the established street grade.

This was a work requiring considerable time, necessitating the suspension of church services while it was going on. It was costly, as well, and it required no little effort to raise the money to pay the bill.

It was done, however, in time, and the money was deposited in a certain bank for safe-keeping overnight.

But before it was drawn the next morning, the bank suspended payment, and the money was lost !

This was the forerunner of a series of bank failures and financial troubles that afflicted the city for a year or two.

But when our house of worship was again ready for use, all our religious services were

resumed, and an increased interest in them was manifest. A large number of new members joined the church, and its entire work in all departments moved on with new force.

It was about this time that the news came from the East of the fitting out of United States warships to sail, under Commodore Perry, to seek acquaintance with Japan, that hermit nation that had for centuries declined intercourse with the rest of the world.

The expedition was not welcomed on its arrival in Japan, but, in view of its numbers and strength, it was admitted, and the result was a treaty of amity and peace with the United States, signed in March, 1854.

Situated here in California, as it were, a next-door neighbor to that hitherto unknown country, I made a study of its history and condition, so far as I could, intending to prepare a course of lectures on it for the information of my congregation. But the difficulty was to get books. There were none here. In fact, at that time, there were not

many anywhere. Japan had been so long shut up, and information concerning it had been so difficult to obtain, that not much was known about it. I sent to New York, while the expedition was on the way, and got such books as could be found there, and examined them thoroughly.

Based upon this information, I wrote four lectures, and delivered them on four successive Sabbath afternoons. They were attended not only by my own congregation, but by citizens generally, as many as the church could hold.

The main purpose of these lectures was, not only to convey information concerning Japan, but to point out the obligation that its "opening" would lay upon us, as a state, to be foremost in the missionary work there. And all the years since, with their wonderful occurrences, have only emphasized that obligation.

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IX.

BUT as the winter of 1854-55 went by I found myself completely worn down by over-work.

There was little or no opportunity for relief in those days. Ministers were few and far apart, and all were confined, each to his own work. There were no such things as "vacations" for any one.

I had been in continuous service — such as I have described — for over four years and a half, and was pretty nearly worn out. The doctor, as well as other people, said I must have relief in some way. But how? That was the question. First, as to the pulpit. There was a recently arrived home missionary, Rev. Edward S. Lacy, who had gone to Crescent City, which was coming into note as a growing town, to see whether the way was open there for the planting of a church.

When he arrived in California a few

months before, he came from the steamer directly to my house.

That first grasp of his hand won my confidence, and began a friendship that grew into intimacy, and continued to the end of his life.

He preached for me at least once before he left for Crescent City, and I saw clearly that he was a rare and able minister.

He had written me that it was somewhat doubtful whether things were then ripe in that field for the establishment of a church, with any prospect of self-support. On learning this, it occurred to me that possibly he might be willing to leave that field, at least for some months, and take my place, and let me go East and seek to recover strength, both of mind and body.

I had been in California over six years. I had left home to come here only a few months after my graduation from the theological seminary.

My experience at home had been only that of a student. I had a great desire to meet the men of my time, hear ministers preach,

see how they conducted various services, attend important meetings, find out how our far-off California was viewed as a missionary field at home, and how it would seem to me, looked at from that standpoint.

And then I wanted to see old friends, — those, especially, who, six years before, had bade me good by with such a deep interest in my untried undertaking, and who had continued to manifest that interest in every possible way as years went by.

And so I wrote to Mr. Lacy, stating the circumstances, and asking him if he would come and take my place for a few months, if I could find the way open to go East with my family. He replied that he would certainly come, if it would give me the relief I needed. Then I consulted the session, as well as other members of the church and congregation, and the plan was approved by all, and their co-operation was promised.

The secretaries of the Home Missionary Society were written to, and a new arrangement was made for their agency here.

My resignation of editorial duty on *The*

Pacific was accepted on condition that I should be a frequent correspondent while away.

And so, at last, all obstacles in the way of the plan seemed to be overcome, and preparations for the journey were entered upon in earnest.

They were completed when the sailing-day arrived, and on April 17, 1855, we went early aboard the steamship *Golden Age*, in order to meet those who might come to see us off. And they came. It seemed as if the whole congregation came, and a great many other friends from the city, and we started on our journey well assured of the affection and prayers of Christians, and the confidence and esteem of citizens generally.

We reached New York on Sabbath morning, just in time to attend church.

Leaving my family at the hotel, I borrowed a hat — for my steamer-cap was not quite the thing — and hurried to Dr. Adams's church, of which I had been a member, and where I had so many warm friends. I was a little late, and the service had commenced. But, quietly

taking a seat, it made my heart beat with joy to hear again the familiar voice of the pastor, and see all around me the friendly people from whom it had been so hard to part some six years before.

When the service was over, such welcomes and greetings as they gave me, pastor and all, were worth the journey.

My first duty was to attend the meeting of the Presbyterian General Assembly, which was held that year in St. Louis, as commissioner from the Presbytery of San Francisco.

When that was over I was at liberty to go where I pleased. The entire summer was spent in travel, in visiting old friends in their several fields, in attending commencements at several colleges, also missionary conventions and meetings of synods, and other literary and religious gatherings. One thing I remember with peculiar interest. Young people in my congregation, and some others, had asked me, if possible, to go and see their parents and home families, and explain to them our California life.

This I did, so far as I could, and it was a

revelation to me. I never understood before, as I did then, the depth of home love and solicitude for sons and daughters beginning life in a far-off and almost unknown country. And it introduced me to many new acquaintances, who ever thereafter were most valued friends.

The summer passed quickly, and when the autumn came we were anxious to return to our California home and work.

For myself, I had gained new and larger views of the importance of that work, and many new ideas as to methods of carrying it on, and I felt almost impatient at the prospect of the long journey that we must take before they could be put in practice. I felt well and strong, and eager to meet my people and my ministerial associates here, and share with them the toils and the joys of the work before us.

We were favored in our journey home, and arrived on New Year's morning of 1856.

We received a most cordial welcome. Nothing was omitted by the people that would give emphasis to it.

I found the affairs of the church in excellent order.

Rev. Mr. Lacy had proved himself a supply far more than satisfactory. The church had prospered in all its departments of work while in his charge.

And his ministry during my absence introduced him so favorably to the good people of the city, that he was almost immediately called to the pastorate of the First Congregational Church, where he was eminently successful in his ministry.

This made him my near neighbor, and we were intimately associated in the ministry here in the years that followed.

My work in the ministry from this time on was given much more exclusively to my own church and congregation than in the earlier years.

It was now so large in numbers, and so well organized, that it could take its part in all the departments of service belonging to the denomination and to our local Christian and educational undertakings.

But its first responsibility was its own up-

building and enlargement in spiritual life, and to secure this the concentrated energies of the pastor were plainly required.

It was under this conviction that I took up my work anew. My study stood close by the church. There I spent my mornings, and the door was locked on the inside.

Two sermons were to be prepared for the Sabbath.

Notes taken during the journey had to be reviewed and opinions examined.

New books brought home awaited a careful reading. Very soon a group of studious young men proposed a Bible class to meet for instruction in my study every Sabbath afternoon at three o'clock.

On consultation, they chose to take up the Book of Job, and afterward Acts and Revelation. This called for special study, and they all engaged in it. They were regular in attendance, and punctual almost to the minute.

I knew and felt that a great deal depended on the results of these lessons on the mem-

bers of that class, and I sought to prepare for it in that spirit.

Afternoons I gave to visiting; calling on those, especially, who were sick or in any special trouble, and calling on strangers, also, particularly those who had been seen in the congregation, or those who had children in the Sabbath school, or those in the outskirts who seemed to be alone and without friends. The frequent changes in residence made plenty of this afternoon work.

Great importance was attached to the mid-week prayer-meeting, and this was uniformly well attended, and the members of the session and others habitually took part.

The Sabbath school was always large, and full of live interest. And even now, after wellnigh fifty years, I meet those who tell me that they were members of that school, and that they have not forgotten the instruction received there.

It is only a few months since I received a letter from a woman whose home is in a mining county, and whose children and grandchildren are living around her, telling

me how vivid was her memory of that school, to which she belonged when she was a girl, naming her teacher, an excellent gentleman, and asking me to tell her if he is yet alive.

The church was positive in its principles, its doctrine, and its character, and yet it joined heartily with all other churches in the city that stood for the Christian life and morals.

X.

I HAVE previously mentioned the interest taken by members of the church and congregation in the municipal affairs of the city. But all they could do seemed to go for naught, and things were going from bad to worse. Successive sets of city and county officers seemed to consist more and more of adepts in the lowest and most corrupt methods of ward politics,—a class of men who came here from New York. Time after time there were attempts made to rid the city offices of these characters.

Conventions were held, better nominations were made before elections, and it was well known that better candidates were voted for by a majority of the people. But it was of no use. Candidates of the same kind were always returned as elected. In one case a notorious character, whose name had not even been mentioned as a candidate, was declared elected.

Among other methods of making certain the election of candidates selected by these office-holders, ballot-boxes were made with false sides and bottoms, in which were packed any number of ballots beforehand. It made no difference how many votes were cast on election day. The result being predetermined, voting was useless.

This device was not known at the time, or the predetermination of elections would have been no mystery. At the same time, the political party in power had the support of the guilty parties, and consequently their outrageous proceedings were overlooked, and seemed destined to be self-perpetuating.

Meanwhile public morals were at a very low ebb. According to Mr. Hittell, there had been one thousand homicides in San Francisco between 1849 and 1856, and only seven executions.

As the year 1856 opened, the San Francisco *Evening Bulletin* appeared, edited by James King of William.

It was a remarkable paper. It discussed the municipal situation with a free and fear-

less hand. It told the truth, and gave the names of men who were responsible for the scandalous and threatening condition of the city.

One of these men had been a convict in New York state prison at Sing Sing, and this fact was stated. The man sought Mr. King, the editor, on the afternoon of the publication, and shot him. The news spread with lightning speed, and the people were exasperated.

The murderer was quickly shut up in the county jail,—the only place then safe for him. Swiftly then the Vigilance Committee was organized. Business was suspended.

In three days the committee was in working order.

All the sober, industrious, and influential citizens seemed to have joined it. Members of our churches were conspicuous among them. They joined in sheer self-defense against the lawless element that had grasped the forms of law, and were using them, unrestrained, against every public interest.

Mr. Goddard, one of the elders of our church, was a member of the committee, and

Colonel Charles Doane was chief commander of the entire armed force, which consisted of several thousand enlisted men.

Mr. King was shot on the twenty-third day of May. The committee took control of the city almost immediately, and held it through the summer, and until near the time when the municipal election would be held according to law.

Meanwhile the city was thoroughly policed, and the criminal class left for parts unknown, or went into hiding, and the city became, all at once, perfectly orderly and safe, by night as well as by day.

The moral sentiment of the city firmly sustained the committee. But one pastor of a church spoke against it, while most of the ministers in the city upheld it with their united influence.

It was seen to be simply a matter of self-preservation.

When the work of the committee was done, there was a grand review-day of the citizen-military force on which the committee had depended to enforce its orders.

Business was suspended, and everybody turned out to see the display. Five thousand one hundred and thirty-seven enrolled men marched by companies and divisions, and gave such emphasis to the public will in support of the committee's administration as settled the course of our municipal affairs for many years. In the city elections that fall, political partisanship was ignored, and the voters joined in electing officers who were known to have been in favor of the committee's administration, and who were also known to be qualified and trustworthy men.

The high character borne by the city for many years thereafter is the best testimony to the thoroughness with which that work of municipal reform was carried through.

But through it all our church-work proceeded with almost as much regularity as if there had been no public danger or pervading anxiety. People were sober during that critical time, and were disposed to listen to the word of Him who controls the destinies of peoples and nations. It was wonderful

how quickly public affairs fell into order under the new *régime*.

The character of the men who had been chosen to fill the offices was such as inspired public confidence at once, and there was a general sense of relief.

It was hardly needful now for ministers of the gospel to urge upon citizens the duty of voting and giving prompt attention to all civic duties, for the sad consequences of previous neglect had taught them the lesson in a way never to be forgotten.

XI.

As civil order was now established, the church addressed itself more earnestly to spiritual work.

Bible-study was prosecuted with increased earnestness.

The themes of sermons were chosen with reference to earnest persuasion to the new life and constant growth therein.

The ruling idea of that life was understood to be service, and the world to be its "field." The church became regular in its support of missions, and constantly helpful to young churches in the state. It continued to share with the other churches the support of the Orphan Asylum, the Ladies' Protection and Relief Society, the Young Men's Christian Association, and the Chinese Mission, as well as many other benevolent undertakings. It never failed in its support of *The Pacific*, because it was a missionary agency essential to our common Christian work throughout the

Pacific Slope. Moreover, a college school had been started in Oakland, which required a great deal of help in its beginning. Rev. Henry Durant came to California in 1853, as he said, "with college on the brain," and was at the head of this school. Our church gave him a very firm support from the beginning.

So many things could not be undertaken at that early day with any prospect of success, had it not been for the joint action of the Presbyterian (New School) and Congregational churches, together with many very able members of Presbyterian churches, Old School.

That joint action was commenced in 1849, but its full value was most plainly seen after the arrival of the six home missionary families in February, 1853, doubling our ministerial force.

Our spring meeting was held that year in Nevada City, with the Congregational church, Rev. J. H. Warren, pastor.

It was a long, hard journey to reach that place in those days, but when once there, in the mountain air, among the towering pines,

there was an exhilaration about it that made one want to shout and leap, and play the schoolboy.

And all the more so when we got together, for some of us had been student associates only two or three years before, in college or in the seminary, and here we were unexpectedly renewing our acquaintance in the mines of California! This, of itself, furnished excitement enough, for we could not have anticipated it.

We were all young and eager to lay hold on our work. The very air seemed to be electrified with the spirit of enterprise.

And it did not matter that every institution we came to help build must be commenced at the very foundation, and that the whole work would come on at once. We felt equal to anything.

I believe we were all there, — nine Presbyterians and seven Congregationalists, with some lay delegates from the young churches.

Thus reinforced, we laid hold on business with a will. Forenoons the denominations met apart, and each did its separate business.

Afternoons and evenings we spent together, laying plans for work common to both denominations, such as Bible and tract distribution, Sabbath-observance, temperance, good morals, but especially education. Here was planned the College of California, as it was afterward developed from the college school in Oakland, and committees were appointed to put the plans in execution.

All these things we could set on foot with a good prospect of success, because of our united action, with so many widely separated churches co-operating, and with *The Pacific* as a medium of communication, enabling us to act together.

And this joint action continued, and it afforded a steady support to good institutions and sound principles and salutary influences that have continued to prevail, and have done a great deal toward making this a Christian state. These joint meetings were held until the two branches of the Presbyterian Church in the United States united, and then the joint meetings with the Congregationalists ceased.

XII.

ALL through these years there were cases of sickness among the young business men, when the pastor's visits were sure to be welcomed.

Some of them were fatal, and then, when the end was approaching, the most tender and assiduous attention was willingly rendered. I wish I had kept note of these cases. But how could I, with such demands on every moment of my time?

I did make note of two or three, and they were specimens of many others.

A young man who usually attended worship with us was found very sick at a hotel. While everything possible was done for his comfort, he was asked if he had made sure of the friendship of his Saviour by consecrating himself to him. After some days, and subsequent visits, he heartily accepted Christ as his personal Saviour, and then his heart was at rest. He knew that his time was very

short, but his great regret was that he had neither time nor strength remaining to return any service in testimony of his gratitude for the unbounded mercy he was receiving.

“How ungrateful, how ungrateful,” he kept saying, — “how ungrateful to be receiving so much, and yet no strength to return anything!”

He asked if he might receive the sacrament of the Lord’s supper, and it was administered to him the next day, which was the Sabbath, and in a very few days he passed to the life where there is no sickness, and where there is ample opportunity to show gratitude for the “unspeakable gift.”

Another young man of fine mind and good character fell sick, and it became evident that he could not recover. He had been devoted to business, and put off the consideration of religion as a personal matter. He was somewhat prejudiced, moreover, because, of his two partners, — one of them a non-religious man, who was generous and true; and the other, a professor of religion, who was close, severe, and always reserved.

To the latter, and to his religion, he had taken a dislike.

And so he had lived a kind of half-skeptical life, and now, unexpectedly, was called to face the question of the life to come.

His time was very short, and his last words were, "What a preparation!"

Speaking of these young men reminds me of another who died some three years before, in the fall of 1851. It was George Endicott, of the mercantile firm of Endicott, Greene, and Oaks.

He came from Massachusetts, and was a member of the historic family of his name.

Though brought up in the Unitarian faith of that day, he was a member of our congregation, and helped build the church.

He was a member of the city board of aldermen, and I think he was president of it. It was largely owing to him that the first law establishing the city public schools passed the board.

That fall there were a good many cases of cholera in this city and in Sacramento.

Mr. Endicott was one of its victims. In

its earlier stages his sufferings were such that no conversation could be had with him.

When the paroxysms were over and the end was very near, I fortunately called to inquire how he was. Being informed that I was there, he asked to see me. As I entered, he asked me to offer prayer, which I did, and he himself immediately followed in words distinctly uttered, and so impressive that when I left I went immediately to my study and wrote them down as nearly as I could recall them.

He began with the Lord's Prayer, and then proceeded: "Almighty and most merciful God! thou who hast been my guide from my youth, and hast directed my way, into thy hands I commit my spirit. Suddenly and unexpectedly I am called to leave the world, and meet thee. Prepare me, O my God, to meet thee in peace. I have been wayward. I have done many things I ought not to have done. I have sinned against thee. I have been wild and thoughtless. I confess my folly.

"But I trust in thee, O Father, for forgive-

ness, through Jesus Christ, thy Son. I hope I am truly penitent. I trust my soul to thee.

"I commend to thee my widowed mother. Be thou merciful to her, O God. Be her support and her consolation in her affliction.

"Bless my only sister, and reward her for all her love to me.

"Be merciful to my only remaining brother; sustain him in his loneliness and sorrow. Bless those who have been associated with me in business, and reward them for all their faithfulness to me.

"I thank thee, O most gracious God, for the many friends thou hast given me in this world; that the world has used me, while I have been in it, so well. I thank thee that for twenty-six years thou hast been with me and blessed me, and hast been so kind to me. And now I am about to go out of this world; O Lord, receive me to thyself. Thou hast called me suddenly from life, O Lord; pardon my sins and receive me to thyself, through Jesus Christ, thy Son.

"I thank thee for the possession of my

reason and mental powers in this trying moment.

“I thank thee that I have no fear of death, and for the blessed hope of acceptance with thee, through Jesus Christ.

“And now I am weak and weary; O Lord, I commend my soul to thee. I can say no more.

“‘Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.’

“Amen.”

He soon became unconscious and passed away.

XIII.

THE home life and activity of the church in 1856 was not so much disturbed by the civil commotions as might be supposed.

But when, in the latter part of the year, things quieted down, spiritual life took on a brighter aspect. And as the year closed, and the new year 1857 opened, the religious condition among us was far more hopeful than it had ever been.

At the same time, a thorough study of the Bible was carried on, and the Sabbath school had a corps of earnest and faithful teachers. The pupils were encouraged to commit to memory the answers in the Shorter Catechism by the offer of the gift of a handsome Bible to every one who should recite them all correctly at one sitting.

These Bibles were furnished gratuitously by a Christian gentleman of Brooklyn, New York, who made the same offer to all the Sabbath schools in California, and hundreds

of Bibles were earned and distributed in that way.

With us it promoted greatly the serious study of the Bible, especially among the older pupils. And the memorizing of the catechism gave definiteness and point to that study, the result of which appeared later.

The entire year 1857 was given to undisturbed Christian service.

Civil affairs were now in a very satisfactory condition. Public confidence was restored, and the attention of Christians was more than ever concentrated upon religious work.

A deep interest was taken in the college school in Oakland, which, in its growth, was now approaching the time when the college itself must be organized.

To prepare for this, it was necessary that a wider co-operation in the institution and its plans should be secured, as well as an intelligent constituency gathered to its support.

To this end, I carefully prepared and preached several sermons, giving the reasons

why Christian people in a new state should see to it, at any sacrifice, that the young were provided with the means of higher education, under the pervading influence of the Christian religion.

The officers and leading members of the congregation enlisted heartily in the support of every measure deemed necessary to prepare the way for organizing the college. It may be said truly that the church adopted the college as one of the objects of its earnest and persevering support, and its members gave generously to its funds.

There was a right hearty enthusiasm in this, as was seen in the large attendance of the members of the congregation at the examinations and public anniversaries of the school in Oakland.

As we approached the year 1858, all the church services increased in interest.

The pastor's Bible class was full of interest, and the Sabbath school was larger than ever. The prayer-meeting services were full of spiritual life, and there was no need of urging attendance upon them. In the early

spring of 1858 came the wonderful religious revival all over the East! Even the daily papers from there were full of it. I got a copy of the New York *Tribune* one day, on the arrival of the steamer, and, on opening it, found an entire page and a half filled with accounts of it.

I was so surprised to see this in the *Tribune*, that I remember having stopped on the sidewalk, near the Plaza, and read it through, for I could not wait to get home. Of course all Christian hearts were stirred, and the hope sprang up at once that our churches and all the people might share in the wonderful blessing.

One of the statements in the *Tribune* was this:—

“Mid-day prayer-meetings of business men are held in the heart of New York every day, attended not only by religious people, but by multitudes of others. And what is true of New York is true, also, of other cities, east and west.”

The New York *Commercial Advertiser* said:—

“Never before during the life of the present generation was a religious movement less open to ridicule or exception of any kind.”

News of a similar kind continued to come as the year advanced, and its influence made a profound impression here, and in all our California towns. In this city, a daily noon prayer-meeting was commenced in the Young Men's Christian Association rooms early in April, and by the 15th of the month the attendance had risen to one hundred. Members of nearly all the churches took part in these meetings, and a popular interest was awakened in them that continued through the year.

There came a request from a group of some twenty men, living in a section outside of the city, none of them professors of religion, asking that a meeting might be appointed in their neighborhood, and that some Christians would come and pray with them.

Christians from abroad, who were in the city, attended our noon prayer-meetings, and some of them wept for joy at the scene which those meetings daily presented.

Our church services were filled with new life. Preaching the gospel then was so easy and delightful. Additions to the churches on profession of faith soon began to take place.

At our communion in August, 1858, we received eleven of our choicest young people as a beginning.

And so the work went on through the year, the most favored in the history of the state hitherto.

Nor were the benevolent activities of the church diminished. On the contrary, together with another church it almost literally supported and carried along churches that had lost their houses of worship by fire.

The social life of the church was by no means forgotten. *The Pacific* of December 2, 1858, mentions a reunion in the pastor's parlors on Thanksgiving evening, saying that "it was a large company, and one of the most enjoyable entertainments of the season."

In February, 1859, the pastor preached two discourses, reviewing the ten years then past since his arrival in California, and de-

scribing the condition of the churches and of church-work after the lapse of the ten years.

This was done, more especially, to convey, by their publication, to Christians at the East a true idea of the progress of the work they had maintained here, and to show them the urgent necessity of a still larger outlay of means to support and enlarge it.

Meantime some of the young men of our church opened a Sabbath school in a building situated near the corner of Harrison and Third streets, where many people were living without any means of religious instruction.

Others joined in similar work in Hayes Valley, and later on in one or two other places.

Out of these beginnings in the teaching of the Word, churches have grown, and stand to-day holding forth the Word of Life to all around them.

So manifest was this Christian activity, that *The Pacific* remarked, in August, 1859, "The power and efficiency of the Howard church now rests largely with the young

men who have recently joined it, and who are throwing themselves with such energy into its work."

Among the additions to the church this year were Captain Albert Hall and his wife, Mrs. Matilda Hall, who joined on confession of their faith on April 12th.

XIV.

So THE year 1859 glided swiftly by, while the church was full of social and spiritual life within, and was watching with helpful hand the growing college school in Oakland, together with other outside undertakings.

During this year some new questions came up for consideration. Our house of worship had been a good deal damaged in being lowered from its first elevation, and showed plainly the need of extensive repairs.

Just then a young congregation of another denomination offered to buy the church property for their own use.

Terms of sale were agreed upon between them and the trustees, and we began looking for a lot on which to build anew.

But our purchasers found before long that they were to be disappointed in some of their expectations of means, and they feared that they would not be able to meet payments according to the contract.

The result was that the sale failed of consummation, and left the question again open, what it was best to do.

It was finally determined, early in 1860, to enlarge and thoroughly repair the building, adding twenty feet to its length, and finish under it lecture-rooms, Sunday school rooms, etc.; also, to reseat the audience-room, and refurnish the church throughout.

In pursuance of this plan the church building was given up to the workmen on the 12th of April, 1860, all the church services being suspended until the work of reconstruction should be completed.

But during this time the members of the church and congregation were by no means idle. It was no small undertaking at that time to raise the money to pay for so extensive improvements. Plans were proposed and discussed, and finally adopted, in which every man and woman, and almost every child, was expected to take part.

When the enlarged audience-room was completed, and before the new seats were put in, on May 17th a floral fair was held in it,

continuing an entire week. The room was fitted up and made beautiful in many ways.

There were booths, and evergreens and flags, and tasteful tables supplied with fruits and flowers, — with things useful and ornamental, especially in the way of needlework.

Choice music was provided, both vocal and instrumental.

The fair was open day and evening, but care was taken that not an objectionable feature should be allowed to have place, not one.

The fair was thronged, and the social enjoyment of the occasion was very manifest.

The proceeds were eminently satisfactory, and showed the generous interest taken by the public in our success. It was the first time in the history of the church that it had held a fair or festival.

On the last Sabbath in July, the reconstructed church was opened for worship.

The *Bulletin*, giving an account of the occasion, said: —

“The spacious building was filled by a large congregation at an early hour.

“The services were increasingly interesting to the close. Rev. Edward S. Lacy conducted the opening services, and Rev. Dr. W. C. Anderson offered the dedicatory prayer. The sermon was preached by the pastor, Rev. Samuel H. Willey. His text was Matthew ix, 36: ‘But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.’

“In the sermon the preacher referred to the religious history of San Francisco, detailing the circumstances of the opening of the Howard church ten years ago, located then on a sand-bank, far remote from the business part of the city. He contrasted it with the pleasant surroundings with which the re-opening was effected on the same spot, but now in the very center of the city.”

The account proceeds to say that the house of worship is one of the neatest and pleasantest in the city, and is well furnished throughout, having five rooms in the basement for lecture-room, Sabbath school rooms, etc.

“The church is now in a very influential position.

“With remarkable unanimity the pastor and people have labored together for the last ten years.

“While all the pioneer churches in California have been obliged to seek new pastors, Mr. Willey is one of three who have remained with their first charge to the present time.”

About this time a special interest had sprung up, among many singers in the city, in the ancient church music, both tunes and anthems, and a large choir of men and women enjoyed practicing them.

After a while they were asked to sing this music in public, and let others enjoy hearing the sacred music of their great-grandfathers and great-grandmothers.

They consented, and remembering that our congregation had been under unusually heavy expenses, they offered to sing first in aid of our church funds.

So Platt's Hall was engaged and fitted up for the occasion.

The costumes to be worn by the singers were those of the time when the music was in use in the services of religious worship.

As might be imagined, there was no little curiosity to see and hear them. It was advertised as "The Old Folks' Concert," and was given on the evening of August 20, 1860.

Platt's Hall, the largest hall in the city, was crowded with people. Then came the novelty borrowed from antiquity.

The singers, men and women, took their places on the platform, dressed in the costumes of a past century,—a quaint and curious company, presenting a spectacle very interesting in itself, to say nothing of the singing that followed.

The present seemed to be lost out of mind, and we were all living in an age long gone by, and with people materialized from the portraits on our walls and from the pictures in our books of history.

The audience was intensely interested in the singing of music of which none of them had ever known anything, except from tradition.

It was simple and inartistic, but some of the anthems were stirring and inspiring enough. We could hardly realize that we were hearing the sacred melodies so precious

to good people of a former century, in this far-away land, which was scarcely known, even by name, in their day.

The concert was a decided success in every way, and yielded a generous sum to our church treasury.

And now, with the better accommodations of our reconstructed house of worship, the church took up its work anew and with fresh vigor. The Sabbath school, especially, found its new rooms of great advantage, and it immediately increased in numbers to fill them. It continued to hold its prominent place in the church-work.

At this time the Sabbath evening service was given to the school once a month. On these evenings there were brief addresses, reports, missionary anecdotes, and much singing by the school, all which brought together large congregations, and added to the usefulness of the school.

On one of these occasions, a sketch of the history of the school was given by Mr. Wales L. Palmer, one of the young men who had recently united with the church. In that sketch he said:—

“The first session of this school was held on May 19, 1850. There were present three teachers and six scholars. Habitual visiting on the part of Mr. David N. Hawley and others brought up the number in attendance in one year to sixty-four scholars, making the school one of the largest in the city. A large portion of the scholars at this time brought in were those under bad influences at home. But the children were attracted by the kindly manner of the teachers. We have knowledge now of six girls (not the first six of 1850) who were at this time induced to attend.

“Of these, two were without father, but had a dissipated mother, who often drove them from the house to seek protection wherever they could find it.

“Two others were urged, almost with force, to forsake the Sunday school and the course they were there taught to pursue. But neither threats nor persuasion could induce them to forgo the pleasure they experienced in the Sabbath school.

“The bad influence of six days could not

obliterate the impression of the short sessions of the school and the hasty visits of the teacher. These girls have all grown to womanhood in lives of virtue, and are happily married, while some of the parents fill dishonored graves and others are lost sight of.

“The practice of visiting was continued, and in about three years the number of scholars increased to one hundred and fifty, which was the largest average reached. For four years more, and down to 1857, the school was under the control of most efficient teachers and officers.

“Those of us who have since come forward to take an active part in the school owe them an especial debt of gratitude.

“In 1856 a Bible class was formed, led by the pastor, consisting of eleven young men of the congregation.

“Together they studied the Acts of the Apostles, the Book of Job, also Revelation, and, later, the Shorter Catechism. Eight of the class joined the church on confession of their faith before the study of the catechism was completed.

“The members of that class now have largely to do with the affairs both of the school and of the church. The past is our inheritance, and we must transmit its influences unimpaired to the future.”

The church at this time seemed to have a good prospect of permanence in the field where it had grown up. The congregation was made up principally of families, and the entire section of the city around it was inhabited by families.

Both the northern and the southern slopes of Rincon Hill were covered with homes, many of them expensively built, and more were building, all the way to South Park and beyond. And in that level region the people could enjoy the hourly, or perhaps the half-hourly, service of the omnibuses that ran on the plank-roads from the city to the Mission and back. These conveyances could not climb hills, and so the drift of population was along these lines. Cable-cars, which subsequently changed all this, had not then been invented. But at that time it seemed likely that all this region would be filled with a residence population.

There was no thought, either, that the city's business would so extend itself as to reach the neighborhood of our church, and occupy it with stores and warehouses and manufactories.

So we expected that the church would grow there, and be permanent.

In the enlarged church accommodation, the work of the pastor was materially increased, and he gave himself to it with renewed singleness of purpose. The months of autumn and of winter passed swiftly, well occupied in diligent and earnest church-work.

CHAPTER XV.

AND so we entered the new year 1861, little dreaming of the startling events that were soon to absorb the attention of the entire country. The newspapers had been telling of the extreme discontent of the Southern States ever since the election of Abraham Lincoln to the Presidency, the November before.

Very soon thereafter they told us of the actual "secession" of seven states and the organization of another government. But the thing did not seem to strike the public mind as a reality.

We had heard the cry of "wolf" so long, that we did not realize that the alarm was genuine. But we had not long to wait to be convinced.

April had hardly come in, when the news of the rebel firing on Sumter removed all doubt, and taught the nation what it had to face! Border states, we were told, were de-

bating whether they would remain loyal or join the "Confederacy."

While we were absorbed in reading and discussing the amazing news concerning events in the East, it dawned upon the minds of some among us that it was time to ascertain how we ourselves stood, as a state, on the question of loyalty!

At first it seemed to be taken for granted that there was no such "question," for of course we were loyal, and it was made apparent in public assemblies, wherever allusions or direct references were made to the attack on our national flag, by instant cheers that followed expressions of love for it. The same sensitiveness of feeling pervaded our congregations, in public worship, in a more quiet way, and was intensified by every reference to the great public danger, whether in prayer or in direct address to the people.

The ministers in all our churches but one preached loyalty with all their might, and very few, if any, of their people failed to agree with them.

But it was remembered, at the same time,

that there might be another sentiment among us. A considerable portion of the population was from the Southern States. For years their representatives had urged legislation here in favor of measures demanded by the slave-holding interest, and sometimes came very near carrying them.

Moreover, the principal offices, both state and national, were held by men known to have leanings in that direction.

There was no very open expression of sympathy with the rebellion, but there were men in control of the army, who, if they followed the example of military officers in the Southern States, might betray their trusts, and precipitate civil war right here among ourselves. As possible danger was clearly perceived, loyal sentiment asserted itself more positively. It appeared in talk on the street, in the centers of business, in social gatherings, and wherever people met together.

The churches and congregations took it up, and in order to make their position more emphatic, all but one or two of them raised national flags on their houses of worship, and kept them there.

This was done in most cases with imposing public ceremony, that deepened conviction and aroused enthusiasm.

This was early the case with the Howard church.

Notice of the occasion was circulated among the members, and a large number of men, with not a few women and children, met at the appointed time on the steps and sidewalk in front of the church. A large new national flag was run up to the top of the tower and opened to the afternoon breeze, amid the cheers of the multitude.

Then came brief speeches by Isaac E. Davis, Henry B. Janes, and others, followed by the pastor, who said, in concluding his speech, "Beneath that flag, schools, colleges, and seminaries have sprung up. Beneath that flag, freedom of speech and the freedom of the press, and, more than all, freedom of conscience, have been the people's common possession. And, by the help of God, we are determined that it shall continue to wave over us.

"It shall wave over our national capitol.

It shall wave over our state-houses, our court-houses, over our schools and seminaries, over our public works and private residences. It shall wave over the altars of our holy religion. It shall wave everywhere, and *no other shall wave!* So saith the Atlantic to the Pacific, and the Pacific answers back to the Atlantic, Amen and amen."

Notwithstanding all that was said and done to make it clear that California was loyal to the flag and the Union, there was an undertone of restless feeling, until some Southern sympathizers with the rebellion were removed from office, and their places supplied with well-known loyal men.

And it did not become known till a year or two later how much ground there really had been for anxiety. It was only then that the public were informed of the conspiracies and secret plots formed for getting possession of the military works and property of the United States, in order, if possible, to turn the state over to the "Confederacy." And it was only then that it became known how near some of them came to success!

All this, together with the disheartening news that was coming in 1861 from the East, concerning the loss of battles, and the divided state of the public mind, absorbed the attention of all our people, and greatly interfered with earnest and aggressive Christian work.

It was a period of danger and uncertainty, and brought us close to the throne of Divine mercy in supplication for help.

Under the stress of this great anxiety, the remainder of the year 1861 passed quickly away, and the year 1862 came in.

XVI.

ALL the work of the church went regularly on, and with more heart and persistence than might have been expected.

But the pastor was feeling the wear of a long service. It had now been of twelve years' continuance, almost, relieved by only one vacation of any length, and that was in the summer and fall of 1855, spent at the East. For the first time I began to feel unequal in mind and body to the demands of my daily duties, though I was only forty-one years old. I resisted this feeling; I tried to overcome it in every way. But week after week I felt that I was not doing justice to my work.

I did not like to think of it, because it looked toward the necessity of laying that work down and being separated from my people, and that I could not bear to think of. As time went on, and the necessity had to be considered, there came up in my mind the

thought of some Eastern parish, where I might be for a while among my early friends, and in the atmosphere of more settled society, making the acquaintance, at the same time, of more of the men of my day and the leading questions up for consideration. Could I not recover by such a change, just for a few years, and then come back, worth more than ever to California? — for I never for a moment thought of remaining away permanently. I said nothing of all this, but my condition of health and strength compelled me to think a great deal about it.

If my church had then been able to send me away for a year or so, and let me travel and think and learn abroad, I am now convinced that I could have come home and been worth far more to them for another dozen years than I had been for the dozen years past.

But I knew they were not able to do anything of the kind. No church in California was able to do it.

As the spring advanced, the conviction forced itself upon me that a change must be

made; and if so, the spring of the year was the best season in which to make it.

I consulted my wife about it, and we studied the matter long and carefully together.

I also mentioned our purpose to one or two very intimate ministerial friends.

The time was set in our minds for my resignation and for our departure.

Just then I received a request from the trustees of the College of California that I should take the vice-presidency of the college.

It was urged by the friends of the institution that acceptance would give me a change of work, which was so much needed, and would remove the necessity of my leaving the state, from which no man then could well be spared, and at the same time a material service might be rendered to an institution in which we all, and particularly my church, were deeply interested.

This presented a new and very difficult question for me to decide. To accept would involve the surrender of my cherished plan

of going East, and also the necessity of leaving the pulpit for the time being, and undertaking duties many of which were not congenial, and to which I had never been accustomed.

But, having been a member of the board of trustees from the beginning, I knew the necessities of the institution, and it seemed likely that I could help it along by a service of a year or two, and at the same time, by a change of work, recover needed health and strength. So, under the persuasion of many people, I decided to accept the appointment, which, as it proved, held me fast for eight years, instead of two.

One of the hardest things I ever had to do was to announce my resignation to my congregation.

I preached the farewell sermon on Sabbath morning, April 27, 1862. My text was the third verse of the eighty-fourth Psalm: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God."

It was from the same Psalm that I selected the first verse as the text of my dedication sermon when the house of worship was built.

Then everything was new, and we were full of anticipation and hope for the future as we entered our new church edifice.

Now the occasion suggested the third verse as the text.

The sacred associations which had grown strong there in the passing years must be broken up, and at once they seemed more precious than ever. It seemed as if the very birds were favored because they could build their nests and rear their young close by the altars of the Lord, and not be disturbed. The place of worship becomes to us hallowed, and we part from it in sorrow.

This was the theme of the discourse.

In closing, I said:—

“It pleases me to think that though this is a “farewell sermon,” it is so only in an official sense; for I shall not be removed far away, nor from your acquaintance or esteem.

“As I said when I tendered my resigna-

tion, I repeat now, 'I cannot refrain from bearing testimony to the uninterruptedly pleasant relation that has subsisted so long between us. So far as I know, it has never been marred by one unpleasant word or unkind feeling from the beginning to this time. For a period longer than is usual for the continuance of a pastorate of late years, you have accorded me your undiminished confidence. My home has been pleasant and my work a joy; and the recollection of it will be to me an unfailing source of pleasure. My most earnest desire is, that the plain and earnest invitations of the gospel, which it has been my unceasing endeavor to present, may be really and truly accepted by you all, its commands obeyed, its precepts followed, and that thus you may enjoy the fruits of a Christian life now, and its heavenly rewards hereafter.'"

All was immediately said and done by the church and congregation that could be, to take away regret from the parting, especially by passing resolutions reviewing the past, and expressing their appreciation of the

closing pastorate. In their closing resolutions they say, speaking of the pastor, "Mindful that the record of his acts and influence among us is without spot or blemish, and grateful for the hallowed associations which cluster round that record, we cannot dissolve without heartfelt regret the cordial relations which have existed through so many years."

We removed to Oakland, and I took up my work in the college.

But while the church was seeking to obtain a pastor from the East, I frequently preached for them, especially on communion Sabbaths.

And now, after so many years, both my wife and myself count it a special blessing that we were able to be present and take part in the semi-centennial anniversary of the church with which we were so closely identified in founding.

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